

Our Cover

Is a reproduction of a painting by Arthur Grottger which is hanging in the National Museum in Cracow, Poland.

Changing Your Address

If about to change your address, please drop a card to the WORLD CALL office, giving both your new and your old address so that the change can be made without undue delay in sending the magazine to you.

Unscrambling the Homes

Two attempts by the editors to re-locate the Emily E. Flinn Home in Jacksonville, Illinois, when according to all the maps and eye-witnesses it is firmly anchored in Marion, Indiana, call forth the following letter from Mrs. E. C. Caffee, the matron: "I noticed in the February number, on page 49 the picture of our beautiful Christmas tree labeled, 'Santa Claus at the Emily E. Flinn Home, Jacksonville, Illinois.' Again in the April number on page 47, 'The guests in the Emily E. Flinn Home, Jacksonville, Illinois, entertained the missionary society,' etc. Now these two paragraphs have caused me to receive many letters asking if we have two homes by that name. This shows that many people are reading carefully the very fine things in WORLD CALL. No wonder! It is the best magazine being published today."

A World Call Program

Texas Christian University has conceived the idea of a novel program for its chapel services once a month. The first program was put on in March when WORLD CALL was presented to the students in brief talks on such subjects as, "The Attractiveness of WORLD CALL to Youth," "The World-Wide Outlook to be Gained from WORLD CALL," "How a Busy Business Man Can Use WORLD CALL," and "Putting WORLD CALL in Our Churches, Why and How." In response to this program, put on entirely at the initiative of the school, the WORLD CALL office offered to send to all the preachers in the college sample copies to use in connection with their churches. Each young student-preacher has promised to put on some sort of a program in connection with the giving out of these sample copies in the churches where they preach.

Following this introductory program, each month a résumé of the contents of the magazine will be given at the chapel hour.

The Next Number

Will carry full reports of the great international convention at Columbus. To those of you who are privileged to attend, the informal snapshots, the résumé of the addresses, the interpretation of the whole gathering, will make it live again

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in your memory. If you are not attending, the issue will bring it literally to your doorstep. Don't miss this opportunity to attend the convention by proxy! And then, its June, you know—and Children's

Day is just in the offing. Watch for the children around the world that will come tumbling from its pages. To say nothing of reports from the great Jerusalem Conference by our own Stephen J. Corey.



A Youth Movement *en famille*

Mr. and Mrs. L. M. Bana of Manila, and their ten children all of whom are active in our Philippine Mission. Mr. Bana is one of our strongest preachers in the Philippine Islands, his Sunday services being so popular that he has to hold four in succession to accommodate the crowds.

WORLD CALL



Young Mexico at our
Aguascalientes station

VOLUME X

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The Art of Being Absurd

THE story is told of Emily Dickinson that she one time sent a birthday greeting to a little child, saying, "See that you live in vain, dear. I wish I had."

Coming from this thoughtful woman who has left an imperishable name for herself, the advice is arresting. It is not in accord with our conventional thinking, and that is always disrupting. It has a demoralizing effect on our all too latent ambition, and seems strangely out of place echoed from a press-pulpit. Yet it is advice that will bear scrutiny, particularly by those of us who do not live and die by axioms, and a healthy analysis will reveal some queer current misconceptions.

It is not a difficult thing to be absurd; who is not so blessed? The real difficulty lies in being absurd honestly. To young people, many of their elders are absurd in their very profundity. They are absurd because they do not see the sunlight dancing on the wall; because the droning of a bee is only an annoyance; because they cannot realize that their own absurdity is reflected in their stark sobriety. But most patently of all, they seem absurd in their fruitless efforts not to live in vain! To youth the world of industry assumes the whirling outlines of a merry-go-round with their elders madly clamoring, scrambling, fighting for a place on the biggest white horse. They want to get on and ride fast and far. They cannot afford to have attended the circus in vain! How absurd their elders are! And to their elders, how absurd youth is, still amused by the antics of the clown!

What does it mean, this living in vain? Do only those do so who leave no records, who have attained no recognized goals? In taking life seriously, in bending every effort to attain a definite end, even the most worthy one, is humanity not in danger of mistaking the better for the best? What shall it profit

a man if all the history books are filled with his name, if the world is crowded with his monuments, and he lose his joy in little things, which is his very soul? Emily Dickinson must have seen the absurdity of the world's efforts when she sent her birthday greeting. She might well have said, "If this is all, if fame and monuments and an imperishable record are all, then I wish I had lived in vain. It is not worth the price." She voiced what she and every man and woman unconsciously sensed in their youth, that there is something more—that dreams are realities, that foolishness is a gift to be cherished, that homely joys are without price.

THERE is no greater popular fallacy than the prevalent notion that we cannot eat our cake and have it too. It is only in eating it that we ever have it. We taste the frosting and find life sweet; and is it not only those who think the frosting the whole of life that are truly absurd? For the crust comes after, when disillusion sets in. Then the cake—and the feaster has arrived at God's greatest gift. Because he can abound in the joy of living then, in that he knows what the sweetness and hardness are worth, he is absurd! It is not necessarily only youth who feasts on the frosting and finds life saccharinely sweet. Many of their elders are still enjoying the clowns. Nor is it only older people who have gone beyond the deceiving crust and found the real cake. Early in life the experience may come, particularly when young people are probing into the meaning of things as they are today.

In the face of every "service project" that is being continually launched, the fact still remains that "it is the world's one crime, its babes grow dull, its poor are ox-like, limp and leaden-eyed; not that they starve, but starve so dreamlessly . . . not that they die but that they die like sheep."

China Squares Herself

A COMPLETE settlement by the Nanking Nationalist Government of China for the outrages last March, has been achieved, according to press dispatches. The settlement was effected in March by John Van A. MacMurray, American minister to China, and General Hwang Fu, foreign minister of the Nationalist Government. The terms of the agreement have been made public and include, among other things, the fact that the Nationalist Government apologizes, agrees to pay damages through reference of claims to a joint Sino-American commission, and gives future guarantees for Americans in China.

Russian Youth and Religion

AN INTERESTING sidelight on the attitude of young people in Russia to organized religion, which might be said to have its counterpart in many parts of the world, is given by N. Zernoff, secretary of the Russian Student Movement of the World Student Christian Federation, who says:

"It is impossible as yet to determine just what is the real attitude of modern youth inside Russia toward the church, but all observers of modern Russian life assert that youth has ceased to be indifferent. Anti-religious propaganda and persecution of Christianity, on the one hand, has increased the number of avowed atheists, but on the other hand has strengthened the deep convictions of believing Christians. Their attitude toward the union of churches is, of course, particularly interesting. . . . In January, 1927, there was held in England the First Conference of Russian and English Youth to discuss church unity. It passed extraordinarily successfully notwithstanding the differences in language and culture and the great difference even in social circumstances which exists between the disfranchised Russian exiles and the representatives of the powerful British Empire. There was immediately established a sincere, friendly atmosphere, and all the members of the Conference felt the reality of their unity in Christ and were warmed with the desire to undertake new work. This year the Conference will be repeated. It showed clearly how much can be done toward drawing Christians together, and how frequently the barriers which stand between different confessions are based only on complete ignorance of each other

"Unquestionably the problem of the unity of the churches now rises sharply before the consciousness of Russian Orthodox youth. Divided into two parts, it finds more than one way of preparing to solve this problem. There, in Russia, through the fire of trials it is comprehending the true nature of the church, uniting all its members without distinction of race or nationality; here, in the emigration, it is gaining actual acquaintance with the non-Orthodox Christian world. . . . There will come a time when Christian-

ity will again receive freedom in Russia, when both parts of Russian Orthodox youth will be welded together into one family, and then it will be able openly to share with the whole non-Orthodox world its bitter and joyful experience of hard trials, and to take an active part in the great task of uniting all Christians."

A Pertinent Question from Britain

THE *British Weekly*, London, says editorially: "This paper has readers and friends by the thousands in the United States of America. Might one who is an old friend and has looked upon the faces of good Americans literally by the hundred thousand during the last twenty years make a plea?

"I believe I can say without fear of contradiction that every church court—congress, general assembly, conference—as often as it has met in its corporate and authoritative being during these last years, has passed without one dissentient voice or qualifying note resolutions pledging its own communion to peace. Rarely, if ever, has such a resolution been moved without some explicit reference to America, assuring her and thanking God that never would blood be shed between us. In every court of the church in these islands pledges have been given in the most unambiguous terms, and in the most sacred associations, that we on our part are willing and eager to consider their views and their interests with even a greater prejudice in their favor than we would show to views and interests of our own.

"Now, what good people, in the sense at the moment of Christian and church-going people among us, want to know and to be assured of is that something of the same horror of war and of such a war moves in the hearts of the Christian people of the United States. Here in almost every church the League of Nations has a branch. Men of prestige in every walk of life are in support of the main idea.

"We are not bound to the present form of the League as final or as the best conceivable. We know that the League of Nations would welcome any statement by America in honest criticism of the League if by our yielding to such a criticism America herself could come into line with the predominant peoples of the world.

"We want to be assured from their side that the church of Christ in the United States is on its guard, as we trust we can give our assurance that the church here is on guard.

"People who know nothing about the church, and, still more, people who know it only a little, may not think the opinion or will of the churches will amount to much in an emergency. They build too much upon one instance which seems to favor them. True, it may be we have given the politicians and those who in secret manipulate events occasion to think that we may be trusted to do nothing. I believe that on the next occasion they are going to be undeceived."

Youth! Life! Christ!

Dynamiting the Dividing Line Between "Religious" and "Secular" Work

By FORREST H. KIRKPATRICK

Mr. Kirkpatrick is a graduate of Bethany College and has studied at the University of Dijon in France where he worked and played with youth from all parts of Europe. He is at present executive secretary to the president of Bethany College, which work, carrying full faculty rank, includes alumni and public relations and advisory service to freshmen.

YOUTH! Life! Christ! These words have great meaning. They have great power of connotation. In their full meaning they startle us. In their force they impress us. Always they interest us. We are all happy and proud of their acquaintance and yet we do not claim to be able to understand or interpret them wisely.

Youth seeks life. Life needs youth. Both need Christ. To explain youth is the privilege only of one who has the spirit of youth. To explain life is the privilege only of one who has felt its heartaches and triumphs. To explain Christ is the privilege only of one who has known and served him. Hence we ought to think on these with humility of mind and heart.

Of all the currents that are bestirring the thoughts of people of the older generation today, the problems and the attitudes of youth have probably been given more attention, surely more publicity, than any others. Just why all this should be is hard to explain and no one has as yet found a satisfactory theory. All of it has a bad effect upon youth for the spotlight has been turned there so long and so persistently that there has developed a consciousness of an ever-widening difference between age and youth.

Older people have succumbed to the psychology of all this. The power of advertising has proven itself. To hold on to the spirit of these younger years, even though the vitality cannot be retained, has become an aim for most people. The older generation is fast turning to the quest of Ponce de Leon and is anxious to snub the philosophy Browning expresses when he says, "Grow old along with me, the best is yet to be." But all this is not new. Youth has always been a problem, it has always been alluring, and it has always been interesting. Youth is as old as the world itself.

The faults of modern youth have been heralded before us so much that nearly every young person is sooner or later labeled and marked with the common lot. Irreverence, dissipation, and superficiality are some of the earmarks. It has always been so. Socrates complained of the dissolute and ill-mannered young men of Athens. Several months ago there was found, or a report of a find was made, of a piece of cuneiform inscription dated about 2500 B. C. in which it was said that "The times are certainly bad, children no longer obey their parents. Apparently the end of the world is approaching." That was 2500 years before Christ.

Idealism, courage, and high faith are likewise the earmarks of youth. And it has always been so. These

admirable virtues of youth have always found expression in literature, music, and the other arts. Victor Hugo wrote a tragedy of genuine merit at the age of fourteen. Six years later he had published the first edition of "Odes." Bryant wrote "Thanatopsis" when he

was only eighteen. "Tancredi," one of Rossini's chief operas, was written when the great composer was twenty-one. When we stop to think we find that many of the great programs, the great dreams, and the high hurdles have been invented by youth. They have come from the alert mind and the warm soul of early years.

There are many people who claim to have more of an understanding of life and its meanings than they do of youth. To most of us, however, life is mysterious and bewildering. When we think of the short space of time that is allotted to us, in comparison to the centuries that have passed and the great ages that are to come, life seems to echo with futility and a feeling of awe comes over us. We question the necessity of a meaning for it. We question the necessity of purpose. We question its value.

ALL too soon life overtakes youth. It comes with all of its realities. He feels its heartaches, he meets its disillusionments and its failures. He wonders what all this has to do with him. But with the true spirit of youth he takes hold and sets himself to the task with courage and faith. He claims a purpose for he is fired with a desire to see it through.

In the quest of a purpose for life there is sure to be a conflict of ideals and ideas. Somehow there stands out above all else a personality that is commanding more thought and attention now than at any other time in history. It is the personality of Jesus—the Christ. He stands pre-eminent as the master of the centuries.

Bookshelves are crowded with new lives of Jesus and books about him. Everyone from Papini to Bruce Barton is trying his hand at an interpretation of that personality. It is not in Bible classes and summer conferences alone that Christ is now discussed. It is at the dinner table, before the fraternity-house fire, and in business conference. Everyone professes some familiarity with his life and teaching.

Suddenly it dawns upon youth that life does have

meaning and purpose because, through his own searching and his own yearning, he has met the Christ. This great personality awakens him. The manliness of it commands him. The spirit teaches him. And back in the recesses of his own heart and consciousness he gives his life's allegiance to Christ and definitely determines that his life will be actuated and directed by Christ's spirit.

This does not come because of any great evangelistic service. It does not come because of the ballyhooing of a pulpiteer. It does not come because of church creeds though they be centuries old. It does not come because of ordinances or doctrines. Youth meets the Christ through the personality and life of men who know him and love him. And as he meets the Christ he recognizes all that speaks of virility and courage, all that is kind and generous, and all that reflects the good and the true and the abiding. A still small voice speaks within and youth listens. With Tennyson he determines:

Our wills are ours, we know not how,
Our wills are ours to make them Thine.

It is his decision day.

As youth sets himself down to think on the meaning of life and his own place in life, he determines how he will put into practice the consecration he has. The Christian ministry calls him, the mission field calls him, other types of Christian service call him. By the hundreds youth answers these calls. But youth answers other calls too. His equipment, mental, physical, and spiritual may steer his course in another direction. Perhaps he answers the call of business, of medicine, of law, or of education. It all matters so little if the consecration remains. His decision has been made and the world is thankful for it and for youth no matter where he turns.

WITH true consecration and belief in his own decision youth enters into the various occupations and multi-colored activities of the day with deep earnestness. He is serious-minded. He enters into his profession or into his business as a true disciple of the Christ, even as did the tentmakers and fishermen in the early days of the Galilean ministry. He enters with high resolve and with clear vision. There is great need everywhere for such as he.

He enters a business world disturbed by industrial strife, labor trouble, and deplorable working conditions, believing that there he can put into practice the Christian principles that have commanded his intellect and the Christian spirit that is the master of his heart.

He enters the field of politics and government where corruption, graft and greed are besmirching all that was meant for true democracy. An occasional flash behind the scene permits him to see the drama of a hundred thousand dollars being handed to a Cabinet officer in a suit case or of the attempted bribery of a

jury. Clear thinking and strong courage he brings to this important task.

He enters the field of medicine because from the Great Physician he has caught a glimpse of an important ministry to man's physical body. He enters the field of education believing that education is a power that can be used to elevate life and ennoble personality.

He enters into international politics and carries with him there the philosophy and principles he has gleaned from Christ. His unselfishness reflects the spirit so well expressed in the lines from Edna St. Vincent Millay:

The world stands on either side,
No wider than the heart is wide.
Above the world is stretched the sky,
No higher than the soul is high.

Youth enters definitely into the field of religion not necessarily as a minister or missionary but as a consecrated Christian layman. He realizes that the bulwark of the church and the strength of religion will always be in the masses of men and women who conscientiously believe in the Christ and courageously follow him. In this field alone youth finds much to challenge him and much to baffle him. In searching for the fundamental problem in America, one can hardly see the forest for the trees. We hear a great deal of talk just now about farm relief, prohibition, crime, tariff, and varied political questions, but at the bottom the problem is the failure of religion to function effectively.

Founded as an asylum for those seeking freedom of conscience to worship God, nearly half its population is outside the church. While the world is on fire over such questions as marriage or free love, war or peace, capitalism or communism, democracy or autocracy, religious leaders in America are still making state convention speeches on the literal interpretation of some dogmatic question. Religion has evidently not kept pace with the needs of this day. Let us hope that it may yet be animated by the spirit of the youth now vitally interested in its welfare to the end that Christ shall be the dynamic of religion, of politics, and of business.

And as into these tasks youth goes he is fired with the spirit of revolt. He is determined that the old order shall change. Wrongs must be righted and happiness must be fulfilled. He cannot pledge himself to the "status quo." He has the spirit of social consciousness and Christian consecration and with it the eagerness and courage to venture beyond the complacencies into which he has been born. Of such is the heart of the youth movement.

IDEALISM, courage, and high faith are the things that dominate youth. Hence he is not content with shaping his life and work along the conventional ends alone—to marry, settle down, mow the lawn, drive his own Ford, read standardized fiction, join a lodge, vote

blatherskites into office, listen to dogmas from incompetent preachers, be a part of an industrial life that all but mechanizes the soul, and get his only excitement occasionally out of the vicarious thrill that accompanies Babe Ruth's feat in knocking a home run. The conventional ends of life will never satisfy youth if he has caught a vision and claimed a purpose.

There is a youth movement in America. It is not along the line dictated by the wandering singing groups in Germany, the young nationalists in India, or the renaissance leaders in northern China, but it is in accordance with impulses of our own. The spirit of the youth in this country is to enter into life, and in the various stations and vocations weave his part into the best fabric of the day. It is all a revolt, not the kind

that speaks of license but the kind that speaks for progress and increased happiness. The inspiration for it comes not from Moscow but from Nazareth.

With just as great a consecration and passion as any minister or missionary ever had, hundreds of young people, yea, thousands are entering every year into the ranks of various vocations and callings, carrying with them the earnest conviction that by their own lives they too can help show the way to peace, clean family life, industrial cooperation, racial understanding, respect for law and order, in short all that will help to set our living and our conception of life on a higher and more noble plain. Believing that Christ is "the way, the truth, and the life," youth may yet give the whole social order fresh vision and new courage.

Here They Are!

The Contributors to the Youth Movement Articles in this Issue

All but one of the young writers on topics pertaining to youth-in-industry are envisaged here. The editors regret they were unable to secure a suitable picture of Leo Mackovic, the young European immigrant, whose article appears on page 8.



Mayme Garner

"The girl of today has a real conscientious concern on the question (home-making) where children are concerned. They must not be neglected for work outside the home."



Helen Welshimer

"If the rules which Christ has given for fair play will not work, then his long look through the ages was wrong!"



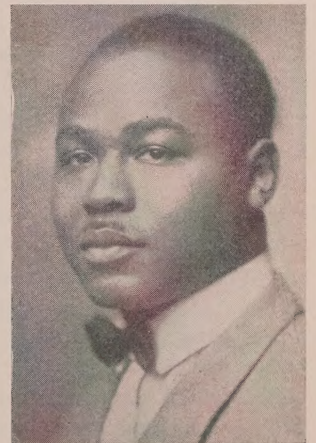
Kazuo Kawai

"At the same time the American citizen of Japanese ancestry goes on pledging allegiance to the flag, knowing that it does not mean liberty and justice for him, that it is only a hollow mockery, but still hanging on to the oath with the dogged forlorn hope that some day it may become a fact and not a tantalizing dream."



Forrest H. Kirkpatrick

"We hear a great deal of talk about farm relief, prohibition, crime, tariff, but at the bottom the problem is the failure of religion to function effectively."



Robert H. Peoples

"The most outstanding factor that tends to constrict and retard members of my group or any other group is that mankind throughout the world is not controlled by facts."

Finding Myself

I WAS born in the little village of Jablonov, near the Carpathian Mountains, Czechoslovakia. There I spent my youthful years helping my father farm. There, too, I attended common school. In later years I dreamed of the new country, America. In the year 1909 my dream came true, and I came to this country, a stranger in a very strange land.

Upon my arrival in America, I went immediately to my brother's home in Illinois where he had located after coming to America a few years before. There I got my first job—coal mining. It was hard work for a boy as young as I, but I stuck to it. One might think that a coal miner does not need intellectual ability, that physical strength is all that is required. That is a great mistake, for as his own life and that of his fellows is in constant danger while in the mine, he must have knowledge of how to protect himself and others in any emergency.

I soon learned that the streets of America were not paved with gold, and that success meant hard work, every step of the way. And I also learned that the hard work was coupled with two great handicaps for the European immigrant—his inability to speak the language and the prejudice against him as a foreigner. The first can be overcome in time, and the second—maybe!

If the young immigrant is to succeed, he must begin with the determination to patiently dig away, taking every opportunity for self-improvement and advancement, for he invariably begins at the bottom rung. In the coal mining industry, for instance, he must begin by cleaning rock or some other such labor for it is not until after he has proved his worth and passed the state examination in regard to safeguarding his life in the mine and received permission, that he is admitted as a coal miner. After a few years in the mines, I was permitted to work with an electric machine which required very careful operation. My brother had gone through these same stages, and progressed until today he is boss of a West Frankfort, Illinois, coal mine. Which goes to prove that, given time and ability and the desire to succeed, the doors to industrial success are not closed to young European immigrants. I know many instances, as everyone else does, of immigrants who began as common laborers in America but who through constant perseverance, have

"Industry Gives Opportunity to Every Young European Immigrant Who Comes to America; But Not All of Them Are Able to Pay the Price"

By LEO MACKOVIC

With a well-rounded education secured at Eureka College and the Baptist Theological Seminary, New Jersey, this young foreign-born writer is working as a carpenter. The story of his early struggles is typical of thousands of young Europeans who have not found the streets of America paved with gold.

become owners of industries themselves and have made fortunes.

After working in the coal mines for four years, a new force came into my life that directed it in other channels than those headed toward industrial success alone. I was visited by a man who called himself a missionary. He left some literature and a New Testament with me. These I read very carefully.

The outcome was that I began getting acquainted with the Christian people of the town where I was working, by whom the missionary was employed to work among the foreign people. This gave me an opportunity to know Jesus Christ and I accepted him as my Savior. My one desire from then on was that every one of my countrymen here should know him.

The pastor of the church advised me to try to secure an education. I decided on Eureka College. In the fall of that year I began my work at Eureka. In addition to my studies I had to provide a living for my wife and myself, as I had married in the meantime. Five years I spent at Eureka.

IN 1921 I left Eureka and went east to New Jersey, where I entered the International Baptist Seminary at East Orange. I made this change because there were more of my own people in this part of the country and I wanted the opportunity of working among them. During the first half year, I worked at night and studied during the day, working in an automobile plant. My one ambition was to go on with my Seminary work and properly prepare myself for greater service. Four years later, in 1925, I was graduated from the Seminary. Since that time I have been volunteer assistant pastor to Michael Matejka, pastor of the Czechoslovak Church of Christ of Bayonne, in his wandering pastorate work in New Jersey and New York. Even though I had been encouraged to come east to follow my chosen profession, partly because of restricted immigration and partly because of lack of missionary funds for such work there has been no opening. This has not discouraged me, however, and I have secured work with a builder in which I am very happy.

Industry gives opportunity to every young European immigrant who comes to America, but not every one is able to pay the price. Every one must work up to success. There is no short cut to it in any position.

Where Can I Serve?

The Young Negro in Industry is Faced by a Baffling Problem

By ROBERT H. PEOPLES

The writer is a graduate of Southern Christian Institute and holds the A.B. degree from Eureka College, Illinois. He is at present teaching religious education at Jarvis Christian Institute.

THE most outstanding factor that tends to constrict and retard members of my group or any other group is that mankind throughout the world is not controlled by facts. In a large measure we are like the old white overseer of a southern plantation who took the employer's son to town with him one August day. He stopped at the grocery to get some provisions; when the grocer had taken down the order, he suggested that the overseer take the small boy down to the ice plant to see them make ice. After protesting that the grocer must be fooling since anybody knew there could not be ice in August, he reluctantly consented to the adventure. They arrived at the plant just in time to see the workers turning out a number of transparent cakes which were undeniably ice. The overseer gazed in terror for a few moments, then, seizing the boy by the hand, he ran out of the building and down the streets for several blocks before he stopped out of breath. At last he turned and, shaking his finger in the little boy's face until he had recovered his breath, he finally said, "It ain't so, and if it is so it ain't right, and I'm going to have the preacher preach agin' it next Sunday."

The story may be true or not, but it illustrates exactly how most of us deal with facts that are contrary to our beliefs and customs. In the industrial world, the same attitude about the Negro prevails. The employers' attitudes are just as varied as those of the general masses. Some think that the Negro is equal to the white man; some think he is slow and stolid; others think that he is temperamental and tricky, while still others find him genial and loyal. But whatever they think, their attitude is the right one, for is it not based on truth?

The Negro worker looking for a job is faced by cankered traditions built upon racial dogma founded upon beliefs upset long ago, but enforced by people who feel like the overseer, "it ain't so, and if it is so it ain't right." Racial orthodoxy demands that the respective status of the Negro and Caucasian be maintained as nearly intact as the interests of industry will permit.

A study of the distribution of Negro workers in New York City—which is a fair sample of jobs available to Negroes throughout the North—shows that the majority are employed in domestic service, such as porters, waiters, messengers, elevator operators, chauffeurs and janitors. The majority of Negroes are

employed on jobs requiring strength, bodily agility, but little skill—blind alley jobs which lead to nothing beyond the merit of long and faithful service. The employers realize that they can get better service or more work from Negroes for the money paid than they can from white workers. They also realize that

there are few chances of the Negro's rising above his status. Once a porter, barring the phenomenal, always a porter. In fact, the distinction made between the jobs a Negro may enter and those he may not enter are irrational.

A Negro may not be a street or subway conductor because of the possibility of public objection to contact, but he may be a ticket chopper. He may not be a money changer in a subway station because honesty is required—yet he may be trusted as a bank messenger with thousands of dollars daily. He may not sell goods over a counter, but he may deliver them after they are sold. He may be a porter in charge of a sleeping car, but never a conductor. And so we could go on indefinitely. The Negro youth of today realizes the obstacles facing him, and has set out to overcome them by becoming a skilled worker and a business manager. He has learned through experience that even a skilled worker may suffer from unemployment when the white contractor does not feel inclined to hire him. He can see that it is necessary to be more than a skilled workman; one must also be a competent business manager.

THE highest tension in race relations has resulted from the feeling on the part of white people that the Negro is a potential menace to organized labor. The workers have not, except in a few instances, conquered the antagonisms founded on race to the extent of allowing Negro workers the privileges which they have a God-given right to enjoy. While denying them admission to their crafts, they grow furious over their dangerous boring on the outside and say that the Negroes are scabs!

The Negro's traditional position has been one of personal loyalty which has aided the habit of industrial, individual bargaining in industry. Yet white workers have sternly opposed the use of Negro workers as apprentices, through fear of competition in the skilled trades. Thus the number of skilled Negroes trained on the job has been limited. On the other hand, unions have violently protested the employment of Negroes in certain lines because they are not mem-

bers of unions, and at the same time protested just as loudly to their admission to the unions! As a result of these protests Negroes who were anxious for work have developed an attitude of indifference and many times *have* become strike breakers.

The problem of students working during vacation is one of great importance and difficulty, for only the most menial tasks are open to Negro students, and there is a growing prejudice against employing and training men who will remain on the job just for the summer months. Thus young Negro men find it more and more difficult to secure positions on ships, railroads, and in hotels where the quickest money is to be made. This problem is threefold in that it affects the Negro's permanency as well as his employment, after he has completed his college work. He shifts from job to job while getting his education, for he is impelled by sheer necessity to sell his service to the highest bidder.

When he has graduated, he is seldom prepared to go into a definite vocation, unless it be the teaching profession. This, however, is true of most graduates, regardless of race, unless they have taken very highly specialized courses, and opens up the whole question of the adequacy of our educational system. If the Negro chooses industry as a vocation, he soon finds that he is faced with stagnation because of his color.

He gets so far in his line of work but can go no farther because of the unwritten law "that Negroes must not be permitted to fill the topmost positions." Is it any wonder then that the Negroes chafe under the strain of working beneath a man who may be mediocre, perhaps inferior, with regard to training and native ability, but who gets his position because his skin is fairer and his hair of finer texture?

Many young Negroes drop out of college because they realize the impracticability of a college education unless one can become highly specialized. This means graduate training which, in most cases, is a costly process. They feel that if they must accept the same menial status with an A.B. degree as without one, then why try to get it?

The same situation is true to a lesser degree relative to high school education, but the question involved is not hopeless. With the increase of Negro business and industry, new openings are being made for Negro youth. With the development of a more tolerant attitude the Negro college man is feeling the brunt of prejudice a little less keenly; and there is always the hope that the darkest hour is just before dawn, that a new era is soon forthcoming when the Negro will be permitted to join hands with workers all over the world in an effort to establish the brotherhood of man and the fatherhood of God.

"Lord, Speak To Me, That I May Speak"

Hymn Story and Interpretation

By S. W. HUTTON

Lord, Speak to Me, that I May Speak

(CANONBURY. L. M.)

FRANCES R. HAVERGAL, 1872

ROBERT SCHUMANN, 1833

1. Lord, speak to me, that I may speak In liv-ing ech-oes of thy tone;
 2. O teach me, Lord, that I may teach The pre-cious things thou dost im-part;
 3. O fill me with thy ful-ness, Lord, Un-til my ver-y heart o'er-flow
 4. O use me, Lord, use e ven me, Just as thou wilt, and when and where;

As thou hast sought, so let me seek Thy err-ing chil-dren lost and lone.
 And wing my words, that they may reach The hid-den depths of many a heart.
 In kindling tho't and glow-ing word, Thy love to tell, thy praise to show,
 Un-til thy bless-ed face I see, Thy rest, thy joy, thy glo-ry share. A-MEN.

"WRITING is praying for me," said Frances Ridley Havergal, the author of this beautiful prayer hymn. Miss Havergal was the daughter of a minister who himself was a skilled musician and poet. She began to write verse at the age of seven and devoted her entire life of forty-three years to service in the church. In giving voice to this message she speaks, therefore, from a rich background of Christian heritage and experience.

This hymn has real meaning for the Christian youth of today on quest for the higher things of life. Basing her prayer on four significant words, "speak," "teach," "fill," "use," the author searches the hearts of our young people in the church today, calling them to live life at its best. Our young people are finding increasing satisfaction and privilege in the use of this consecration hymn as a channel of expression for the sincere desire of their hearts.

This hymn is intensely personal and may very appropriately be used as a solo. Doubtless many of our young people will use this hymn on Mother's Day for it truly expresses that attitude and motive of Christian youth that every mother would desire her child to possess.

The tuneful melody by Robert Schumann, the great musical composer who began to compose before his seventh year, after waiting thirty-nine years found fitting companionship with these words.

Too Much of a Success!

An American-Born Japanese Finds Success A Liability In Industry

By KAZUO KAWAI

CAN there be too much of a good thing? Can there be too much success? It seems so in the case of the American-born Japanese youth who is trying to find his proper place in industry. Americanization has proved to be too much of a success, and the Americanized Japanese is learning, much to his sorrow, that he would have been better off—or at least happier—if he had

not been so successfully Americanized. For he is learning the ironical fact that America has no use for the Japanese, once he has succeeded in becoming Americanized. An impossible paradox, you say? Well, here are the facts:

The Japanese have always been an extremely imitative and adaptive people. History shows that they have always successfully adopted and adapted for their own use the best features of all the other cultures with which they have come in contact. The recent transformation of Japan within the last half century from medievalism to the position of one of the leading world powers is but one example of that adaptability. Consequently, the Japanese immigrants who came to America also possessed this racial characteristic of adaptability to a high degree. When these Japanese immigrants arrived here, they found that a great cry was raised against them for menacing the so-called American standard of living. They were accused of engaging in work not fit for an American, as truck farming and domestic work, of gathering in segregated colonies under poor living conditions, of working for wages upon which a white man would starve, of working long hours and of forcing women and children to work also. When the Japanese felt the sting of these criticisms, being an extremely sensitive and adaptive people they set to work to change themselves. They set their hearts on reaching such a high level of economic standard that they would cease to be objectionable to Americans. True, many of the older immigrants realized that they could not make themselves over into Americans completely, but they tried their best to adopt American ways of life and the American standard of living. Especially were they determined that their children, who were born in America and are consequently American citizens, should have every opportunity to become thoroughly Americanized and to find suitable places in industries. To this end they bent every energy, and the result has been the remarkable Americanization of the second

Mr. Kawai holds the A.B. and M.A. Degrees from Leland Stanford University, yet can get nothing to do but sell vegetables! He is the son of Teizo Kawai, who served his people for seventeen years in California and who is now working with our mission in Japan. Having spent all his life on the Pacific Coast, Mr. Kawai writes entirely from the standpoint of conditions in that section.

generation Japanese. Yet this is not such a remarkable thing after all to one who knows the situa-

tion. It was perfectly natural. Their parents gave every encouragement, thinking that Americanization would mean entrance into a higher level of industry and a better living condition. The children were sent to the schools and universities and urged to prepare themselves for higher positions than those

held by their parents to an extent not seen in any other immigrant community. So strong was this feeling that in most Japanese families in America, a child who does not succeed in finding an occupation better than that of his father is considered a failure and a disgrace. In school and at play, these children were with American children. Their social environment was predominantly American. The natural result was that the second generation Japanese are thoroughly Americanized. Having been educated in this country, they speak nothing but English. Having been raised in this country, their ideals, their psychology, their attitude toward life, are typically American. They are Americans in all but physical appearance. They know nothing of Japan. To them it is a foreign country. They are no more fitted for life in Japan than any white American.

THERE are sixty thousand of these American-born Japanese on the Pacific Coast mainland, not counting Hawaii. Or in other words, there are as many Japanese who were born in America as there are Japanese who immigrated from the homeland. These Americans of Japanese ancestry are now seeking their rightful place in American industry, and are asking for the positions for which they have been trained. Many have graduated from the leading American universities, hundreds of others are now crowding the universities and colleges of the Pacific Coast, and thousands more are still in the schools, preparing themselves for something more in accordance with American standards than the unskilled labor of their parents. Their American education and training have made them unfitted for the kind of lives their parents led, and they are fully qualified to take their place in the American industrial world on the same level as all other Americans.

But to their great surprise and disappointment, they are learning that all their Americanization and training means nothing because of one factor—race

prejudice! Because the American-born Japanese has the physical ear-marks of a Japanese, he is barred from all but the most servile positions in American industrial life. The white man will tolerate a Japanese who will work at menial tasks, but there is no place in the white man's industrial world for an American-born Japanese who is trained for a superior position. Race prejudice prevents the Americanized Japanese from obtaining a place in industry for which he has trained himself. Only the unskilled jobs are open to him. An immigrant may fill them, but the Americanized Japanese has found that his Americanization has trained him out of a job.

COUNTLESS numbers of cases could be cited where an American-born Japanese, entirely American in speech, custom, manner of thinking, and fully trained and qualified, has been refused positions in American industrial concerns because of race prejudice. Just to mention a few examples picked at random, there is the case of an American-born Japanese who graduated with honors in electrical engineering from a middle-western university. Because of his race, he was refused positions in American electrical concerns, and finding no opening either in the Middle West or on the Pacific Coast, he finally drifted to Honolulu, where he now has a job in a small electrical shop which offers no chance of promotion. In the meanwhile his white classmates, no better prepared than he, are steadily rising to positions of responsibility in large American concerns. There is another such young man who graduated in electrical engineering from the leading university on the Pacific Coast, a university which possesses the greatest high voltage laboratory in America. American graduates of this university in the electrical engineering field have no difficulty in securing positions because of the great reputation of this institution along this line. But this young man, a Japanese, was refused consideration by all the concerns he approached. Now he is running a little electrical apparatus shop, selling flashlights and heaters, a work which obviously does not require the expert knowledge of an electrical engineer. There is another electrical engineer who graduated from the same university who is now selling goldfish; still another who is doing domestic work. There is a mechanical engineer who graduated from another leading Pacific Coast university who is helping to run his father's laundry. There is a chemist who holds an M.A. degree from a university on the Pacific Coast, famous for its science departments. During his university days, his ability was recognized by his being made a laboratory assistant. Now he is peddling fruit and vegetables, because no American chemical concern on the Pacific Coast would employ a Japanese in its laboratories. For the same reason, another American-born Japanese chemist is now working as a bookkeeper for an Italian fruit dealer.

There are cases like these without limit. The writer might well tell of some of his own bitter experiences, but it is not very pleasant to dissect one's own self.

BECAUSE of the prejudice against Japanese in private concerns, some of the American-born Japanese have tried to enter the civil service where impartial examinations are supposed to pick eligible candidates on the basis of merit alone. Last year, an American-born Japanese physicist successfully passed the examination in Los Angeles for the post of junior observer and meteorologist in the U. S. Weather Bureau there, which happened to be vacant. But the other members of the staff at the Los Angeles station objected to having a Japanese as one of their colleagues, and this man was kept in waiting until another vacancy occurred at the Honolulu station, where they were not so particular about the color of the skin of their scientists, and was told to report for duty there. So even in the government service there seems to be some discrimination.

The officials of the various universities and colleges on the Pacific Coast have found themselves helpless when trying to find positions for their second generation Japanese graduates. For example, the State Teachers' College at Fresno, California, reports:

Occasionally we have a call for a Chinese or a Japanese youth to do housework. . . . No calls for Chinese or Japanese as teachers or engineers have ever come to us.

An official at Pomona College, Claremont, California, says:

As far as I know there have been no calls come to this office for Japanese, either the first or second generation, in the lines of teaching, engineering, manufacturing or business.

The University of Southern California, which has an enrollment of 109 Japanese students, reports:

We have never had any calls for people of this race for teaching or as engineers.

The University of California, with an enrollment of 126 Japanese, states:

Our experience with employment for Japanese and Chinese students has been most unsatisfactory. Many of these students have taken the engineering courses and we have found a distinct prejudice against foreigners existing in the public utilities and manufacturing companies. . . . It seems a tragedy that these intelligent men should spend four years in college to find there is no market for their qualifications. Isn't there some channel through which they could be informed?

Stanford University officials say:

It is almost impossible to place a Chinese or Japanese of either the first or second generation in any kind of position, engineering, manufacturing or business. Many firms have general regulations against employing them; others object to them on the ground that the other men employed by the firm do not care to work with them.

The Washington State College reports:

Japanese and Chinese graduates in engineering have great difficulty in getting positions in the United States regardless

of whether they have been born in this country or not. We have some of them that speak English perfectly and know nothing of Japan, who are forced to go to Japan for employment.

In view of this situation, the American-born Japanese is bitterly realizing the fact that he has been too much of a success. He has succeeded too well in becoming Americanized. If he had remained like his immigrant laborer parents, America would have given him some work to do, humble though it would have been. But he has made himself unfitted for these cruder forms of work by acquiring skilled training. He has gone through the American universities, often loading himself with honors and demonstrating unusual ability, only to be told that there is no place in American industrial life for a successfully Americanized Japanese. Despite his efforts, he is being pushed down into the depths from which he arose, his education a dead loss, his possible services to the community spurned, his energies wasted in futile strug-

gle, and worst of all, his heart turned bitter and cynical at the mockery of Christian America which permits race prejudice to close the doors of progress to its own citizens of a different color, and yet prides itself on being the "Land of Opportunity."

And at the same time, the vast mass of Americans, ignorant of the situation, go on pledging "allegiance to the flag, and to the republic for which it stands," which is supposed to grant liberty and justice for all, serenely self-satisfied with the beauty of their oath of allegiance, not knowing that for a large group of people there is no liberty or justice under that flag, but only repression and discrimination. And at the same time, the American citizen of Japanese ancestry also goes on pledging allegiance to the same flag, knowing that it does not mean liberty and justice for him, that it is only a hollow mockery, but still hanging on to the oath with a dogged, forlorn hope that some day it may become a fact and not a tantalizing dream.

Where Foreigners Are Friends



Cosmopolitan Club of Drake University

DRAKE university has an unusual plan for promoting a better understanding and friendship between foreign-born students and native-born students on the campus.

From such countries as the Philippine Islands, Russia, Liberia, India, China, Australia, Jamaica, Italy, Scotland, and from the American Indian Reservation of Iowa, Drake draws her students.

For this purpose the Cosmopolitan Club, which was founded in 1913, was formed. The membership rule is that for every foreign-born student in the club there must be one American student. The only American students elected to membership in the club are those deemed sympathetic to foreigners, or who for some reason are especially interested in inter-racial problems, or who are considered the most representative of the Drake student body.

The Club, which has a membership of about 50, meets once a month for a social hour and program. At these meetings with the mingling of the many different races, interesting programs are presented.

Will the Rules of Jesus Work In Industry Today?

ROMANCE and chivalry of knighthood are not dead. Crimson banners still wave and the trumpeteer stands at the gates as knights go forth from Camelot to seek the Grail. Youth and courage and bravery! Gallantry of a far-flung vision! There never was a time down a trail of nearly two thousand years when the call came so repeatedly.

As crusaders went forth, steel clad, once upon a time to seek the lost sepulchre of the King of Kings, so we today must march again, armed with orders from the highest Kingdom, to prove to a world that has grown afraid in the dim gray dusk, that the rules of Christ will work if we shall only try to prove them. We must follow the gleam of the same invisible Grail until we shall have placed it in the wheat fields of the far west where the winds are singing of promises; until we shall have stood it as a golden lamp in the midnight mines where men dig coal in loneliness; until we have made it a bugle call to mingle with the factory whistles that they may call to consecrated, not compulsory, endeavor.

Will the rules of Jesus Christ work in industry? The skeptical world shakes its cynical head and turns away.

If the rules which Christ has given for fair play, the "do unto others as ye would have others do unto you," the "bear ye one another's burdens," will not work, then his long look through the ages was wrong.

We do not take God seriously enough when he said, "Prove me, and I shall open the windows of heaven and pour out such treasures as ye never dreamed of." Like Peter, we are afraid to walk on the waters, and again comes the reproof in a voice as soft as the winds that blow at dusk across the Mount of Olives, "Oh, ye of little faith!"

Just once does the world recall the story of a man who was fearless enough to make the rules of Christ the rules of his factory. He decided that every man and woman who toiled in his industry at Cincinnati, Ohio, should share in his profits, should so enjoy the arrangement of his labor and the surroundings, that he would become an integral part of the whole.

"You are too generous. Your factory will fail. You can't give so lavishly and win. What of yourself and

"Industrially We Haved Played Tin Whistles Long Enough. It is Time For the Trumpet Call"

By **HELEN WELSHIMER**

Miss Welshimer is a young writer who has gained distinction for herself on the editorial staff of the Canton, Ohio, "Daily News," having carried off state and national prizes for her reportorial work and verse. She is a graduate of Hiram College and the daughter of P. H. Welshimer, pastor of the First Church of Canton.

your profits?" the world asked.

"Perhaps I am my brother's keeper," the man answered.

The factory grew large and strong and fine, the people were happy and healthy

and prosperous, as Christ had meant when he said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For

with what measure ye mete it shall be measured unto you again."

Financial reverses and panics came to others but the Golden Rule factory remained secure. There is a story which the Beloved Teacher told of a foolish man who built his house on sand and a wise man who built his house on a rock. When the rain descended and the floods came and the winds blew they could not prevail against the house which stood on the cliff but the other was swept to sea. But only once, in industry, does the world know of an incident where a man interpreted the parable in his own life.

CHRIST worked a long time to bring the world to the state of development where we find it today, and whether industry shall act as a feudal lord who controls a trembling but revolting peasantry, and whether laborers shall toil as disinterested automatons must be decided by the two factions.

"I shall treat you as I would like to be treated if I worked for you," Capital must say.

"And I shall treat you as I would like to be treated were I the employer," Labor must reply.

"Then we shall give each other a square deal!" they shall say together, which, after all, is the meaning of the Golden Rule.

There is a great difference in the relation of that which we do and that which we are. We believe the rules but we do not obey them. They are very simple, too. Perhaps that is why we hesitate. Love is the law of the way, some one has said. Prayer is its privilege; the Bible, its guide book; endurance, its test; happiness, its reward; and heaven, its goal. But industry forgets to put the guide book in its pocket too often.

Life has grown more complicated since the days when Peter and Andrew cast their nets into the Sea of Galilee and Matthew sat at the place of toll. Soci-

ety today is a cooperative, pecuniary, specialized, individualized organization. No man may live unto himself or work unto himself. Christ, in his long, long look through the ages, spoke not so much to those who listened in Galilee as to those who meet at the cross-roads today.

Even as the people of Jerusalem came bringing their gifts to the general treasury in order that those who had not prospered as they had, might have a life sustaining gift slipped into their weary hands, so down the shining trail of nineteen hundred years, Christ asks that we also share. It is the principle of "fair play," of permitting one's heart, as well as one's head, to speak.

A few years ago some one was commending very highly the religious interest of a man who controlled a great industry.

"Perhaps," another answered, "but I have seen his factories and I know the conditions under which his men toil to make the money which he so generously sends to India and the South Sea Islands! Why doesn't he apply religious principles at home, first of all?"

Application of Christianity at home! That is the "Jesus way" in industry. Maybe it will use one's profit at first, but profits are only trust funds to be used in service. And there is the ringing promise: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you!"

The way may seem doubtful and one may wonder if an industry so conducted can pay. But the promise stands as clear and radiant as the chalice that led the knights who sought the Grail. We can only see

one section of the rainbow until we have climbed above the clouds when the entire circle is disclosed. Christ is reaching down his hands, warm, firm, tender, to pull us to the mountain top. Can we ask more? We must dare to place industry on the farthest heights, for we cannot prove Christ's rules until we do. The gold at the end of the rainbow? It will matter little then, and because it has lost its importance the crimson of the dawn, the gold of the noon-day sun, and

the dream-blues and violets of the dusk shall make a gay, brave road to carry us to the Promised Land.

A little Chinese girl who had no money to aid missionary work among her people brought a handful of copper coins to a missionary one day.

"But you are too poor to give," he told the child. "You have no money and you would not steal!"

"Do you see that farmer in the rice field?" she asked.

"He is a heathen and very cruel. He would not help."

"But I sold myself to him, to be his slave and work in his fields forever so I could give the money to Christ," the

thin little voice explained. "I don't really belong to him, though. I'm sold to Christ because I'm giving the money to him. I won't mind the sacrifice because I am doing it for Christ!"

The Jesus way in industry? Not the heathen way which takes all for a shekel or two. But the triumphant way that is not afraid to give though it gives everything! A strong golden candle of courage shining in the sanctuary of a heart.

A myriad chorus of factory whistles sounds through the world, calling men to toil, as God always meant



that they should, for toil is noble and gracious. Now and again, high above them, comes the braver challenge of a trumpet that has learned its lesson. Industrially we have played tin whistles long enough. It is time for the trumpet call. Society has gone the first mile in achieving a fine level of consideration for the rights and privileges of others. The second mile will bring the reward.

And Youth marches forth again, a triumphant procession, led by a silver trumpet and the flame of a scarlet banner. Not to war this time but to peace. Not to kill a dragon but to play fair with his fellow-men.

Crusade With Christ

THE Crusade with Christ movement, of which the poster on the opposite page is illustrative, is an international cooperative venture of Christian youth organizations.

It does not propose a new organization of young people. Further steps in organic unity are not within its scope, but are left to the future. Its emphasis is on a common program of activity by and for young people, with three great outreaches:

1. Crusade with Christ in evangelism, the primary need of youth, personal acceptance of Jesus Christ and allegiance to Him.

2. Crusade with Christ for world peace, to win the warless world; to make international relations right; to focus the consciousness of youth on the futility and stupidity of war; to unite the voice of the Christian youth of America and the world to demand the outlawry of war, even as dueling, slavery, and beverage alcohol have been outlawed in America and in other lands.

3. Crusade with Christ for Christian citizenship. The implications of this purpose are stupendous, but they will be faced. Education, agitation, and consecration for a Christian and more wholesome social order are involved here. Youth will consider the place and supremacy of law in a democracy, the personal responsibility of the citizen in his government, and the establishment of a Christian basis in industry.

This youth's crusade goes farther than the mere statement of the challenge and the enlistment of co-operating agencies. Each group is urged to set its own machinery to work in the ways best suited to its young people. There is no set list of attainments or goals.

Already the movement has gone beyond the bounds of organization. The International Society of Christian Endeavor, under whose auspices the Crusade with Christ started, is now only one among the many agencies giving it promotion.

Commencement

By

HELEN WELSHIMER



You who have the silver stars before you,
New and lilting dreams not yet grown old,
Words to toss in crimson spans before you
And make a path to ancient shrines of gold;
New pains, love and laughter mingled,
Red as wine at cypress pressing time,
Purple yet with iridescent visions,
Sharp as crystal words that make a rhyme.

Follow where your dreaming heart will lead you,
Charter ships on seas of burnished blue,
Wear valor like a royal robe of purple,
And laughter like a crown of lovely dew.
And never take a road that old men travel,
But find a newer, braver, better way,
Go singing as you meet the High Adventure,
Use wings, for dusk will come, and come to stay.

And place no trust in words of faded color,
Or in the tales that old wives still repeat.
Be humble, tender, wistful with your gleanings,
Courageous in the days of drab defeat.
Nor heed the many whisperings in the valley,
But listen when the clarion sounds at dawn.
Oh, give yourself to life and love its service,
Find a glad crusade and follow on.

Smile when there are blood prints on the pathway,
When clutching hands would reach to tear your soul;
Find Olympus in the distant sunlight,
Or reach at night for stars that make you whole.
Keep tryst with many visions as you journey,
And memory, when she makes a pantomime,
Will put the gallant truths you knew together,
And give it back to you, a finished rhyme.

Careers and Christian Homes

CAREER or marriage? At the present time I am experiencing the former, and this being Leap Year, I feel reasonably assured that the latter state can be regarded at least as in the realm of the possible. Therefore, I agreed to write this article. But it is with no little trepidation that I commit myself on this topic, knowing that in future years one usually contradicts the theories of youth, and the jocular generation preceding never fails to remark, "I told you so!" Be that as it may, we all have our convictions and "wise men change their minds. . . ." Women change their minds, too, which may be regarded as a superfluous statement except that it has a definite bearing on this subject—men frequently influence that change, so I am told.

With Young Women in Industry, Must It Be "Either Or" or "Both And"?

By MAYME GARNER

Graduate of Texas Christian University and
assistant superintendent of Circles and Triangles
in the United Christian Missionary Society

modern life, on the solution of which the very foundation of our country's life de-

pends—the future of the Christian home. And young people, particularly young women, are called upon to solve it.

In spite of all the changing conditions which alter the modern girl's viewpoint, deep down

in her heart she loves home and its sweet benediction. Her most cherished dreams are founded in the vision of a Christian home blessed with a steady, upright, cultured husband, and children to complete the joy of that dream. She realizes that the old-fashioned family is not necessarily the most Christian, but she is aware that love and loyalty, animated by the Christian ideal, furnish the basis for the finer family life. While modern conveniences have brought about a higher standard of home comforts than was possible for her mother, she is convinced that the cottage may hold as much, if not more, love than the palace. She recognizes that childless homes are not normal, but at the same time, she questions the discretion of large families. She will not assume parenthood with little thought of preparation, neither will she establish the home of her dreams in a community where there is no cultural atmosphere. This dream-home of hers must have a *soul*. Such is her ideal. She faces many obstacles to its attainment, but with intrepid faith she sets about its accomplishment, heedless of the cries all about her that the American home is on the decline. If marriage and a career can make possible her ideal when marriage alone might be a failure, then the two must be reconciled. The way she proceeds to do this may create alarm in the ranks of the conservative, but viewed in the light of her problem, it seems the only sane procedure.

The Desire for Self-Expression

Are young women of today vitally interested in a career as such, even though grim necessity may not drive them to seek a livelihood? I think so. Beyond the necessity to live—an economic factor which, of course, plays a large part—women are working because something inside them struggles for expression. Obviously, it is not always a conscious motive, neither is it incapable of expression in channels other than regular employment, but it does account for much frustration and unhappiness in our semi-adjustment to married life.

The woman of today lives a different life from that lived by her mother a generation ago; she thinks different thoughts, she has different standards of living. Her horizon has been widened and her entire perspective changed. With her a career is not merely a temporary expedient. The current assumption that all women in industry are merely marking time until marriage is offered, is only a half-truth.

The Question of Matrimony

Of course, every woman regards marriage as an ultimate goal, but what complicates the problem today is that now it is not the only goal! A hundred years ago there was no choice—her place was in the home and that was taken for granted with the same finality as the word "obey" in the marriage lines. But as recently as a decade ago, when woman first began to venture into the business world, she felt she had to choose between a career and marriage. Today we are wondering if she may not have both!

Reconciling the Two

But this statement opens up a problem peculiar to

Factors Determining the Choice

When a woman marries, two questions, among others, confront her: (1) Can I continue my career and at the same time realize my home ideals, or (2) shall I discontinue my career and become solely a homemaker? The answer is dependent upon two factors—economic pressure and the desire for self-expression.

Obviously, the economic question is an important one. It is the result of the changed conditions under which we live. While mother spent her days wishing her husband's income would warrant the extravagance of a new sofa, daughter may spend her days at the office making her wish a reality. Few women of today who are capable of earning money, can be content to live idly in a cramped apartment. It is

almost impossible for them to lower their standards of living and dreams of home comforts in accordance with the young husband's frequently inadequate income. This being true, the woman of today must either postpone marriage till her fiancé has completed his education and established his business, which usually means a late marriage, or else marry early and continue her career until these obstacles are overcome.

If there is no economic factor, the demands which were satisfied in a career may find expression in the home, although marriage and maternity do not necessarily fulfill the cravings which the job filled. The resourceful woman of means may adjust herself to her new life by making her home duties the equivalent of a career, and at the same time expend her leisure hours in worth while welfare movements of the church and community.

Clinging to the Ideal

Meanwhile she still clings to her ideal, believing that in time she will be able to grasp it triumphantly. She feels that the possibilities of establishing the sort of a home she would like, in the face of economic pressure or the yearning for a career, are so unfavorable that to remove these conditions before having children is the sensible solution. In other words, the wife of today often chooses to continue her career at the price of sacrificing motherhood. Some may think women should not be married if careers are to take precedence over maternity, even for a few years. This is a mooted point. They do it just the same. There are a few women, however, in whom the desire for

a career is strong, that choose first to rear the family, then to satisfy the inner urge for experience in industry.

That volunteer industry can be reconciled with motherhood, particularly young motherhood, has never been proved. The girl of today has a real conscientious concern on this question where children are involved. They must not be neglected for work outside the home. She takes her stand here with Maude Royden who says, "The final basis of family marriage is to be found in what Judge Lindsey (sarcastically) calls the old-fashioned variety we have always known, with children and a common purpose and a common income"—provided that income is sufficient for comfortable living.

Whether a woman continues her career after marriage or not, her problem of establishing a Christian home today is still fraught with complication. Obviously, it is a weightier one when her days are spent at the office, the studio or the classroom, but she does not shun it because of its weight. There is a gleam of victory in her eye, and the conviction of high purpose in her heart. She is not like the youngster, returning from a young people's conference, who exclaimed, "O Mother, we are going to abolish war!" She is aware of the magnitude of her task, but her dream of a Christian home is no less vivid for the obstacles which surround her. She has the determination to

Fight life through
And say at the end,
"The Dream is true!"

A Young Man Speaks

By Dorothy Vreeland

Too great the price as set by the young Jew,
"Sell whatsoe'er thou hast and give unto the poor,
Then come and follow Me." And yet,
That look he gave me, can I e'er forget?
He loved me, that I knew as gazing in my eyes
He told me what I lack to gain the prize.
Eternal life, my dear possession; which to choose?
I would have endless life, yet can I lose
Those things that count as everything to me
And as a homeless beggar such as he
Give up my youth and strength to serve mankind,
To lift the fallen, and to lead the blind?
That was his price, and that I would not pay;
So empty, still unsatisfied, I turned away.

Once An Experiment—Now An Institution

“From Four to Forty in Eight Years”

By ROY G. ROSS

EIGHT years ago there was begun an experiment in youth association and training which has now developed into an indispensable part of our brotherhood life. This program has now so built itself into the thought and the lives of our youth that each recurring spring brings renewed interest in the plans for young people's summer conferences.

Many and varied are the outgrowths of the conference program which have so bound up the loyalties of our young people. The joy of association with high-minded youth, the opportunity for a sane and serious look at one's own life motives, ideals, impulses, the wealth of suggestion as to fields of knowledge worthy of investigation in preparation for church responsibilities, the establishment of a Christian home, the choosing of a worthy vocation; the inspiration of messages by those who have seen world movements in the large and are willing to share their vision—all of these have challenged the hearty cooperation of youth.

The summer conferences, like every new undertaking, have had their faults and shortcomings. Not every delegate has served the spirit of true Christian adventure; not every student has been able to carry a worth while message home; not every student has had capacity to assume leadership responsibility. While it is recognized that a thorough and comprehensive cur-

riculum cannot be completed in one or two weeks' time, the value of a combination of wholesome friendship, frank and earnest discussion, clean fun and social life and association with God in a way normal to youth, cannot be overestimated.

During the coming summer seven new conferences will be projected, bringing the total to forty, exclusive of those held by the young people of Canada. The new conferences are the Center Point Conference at Center Point, Texas, the Panhandle Conference at Hooker, Oklahoma, the Mid-West Negro Conference at Dalton, Missouri, the West Washington Conference at Seattle, Washington, and three new high school conferences at Eureka, Illinois, Crystal Beach, Michigan, and Newton, Kansas.

While providing for normal though phenomenal conference growth, several experiments will also be undertaken this coming summer looking toward a higher spiritual and cultural level, a correlation of conference training with the Standard Training curriculum, and an enriched service to the local church. Two ten-day conferences will be held in Indiana and Oklahoma, in which an entirely new curriculum incorporating the richest experience of the past years, will be given a thorough trial.

1928 Young People's Summer Conference Schedule

DATE	CONFERENCE	PLACE	DIRECTOR	ADDRESS
May 28-June 3	Negro	Edwards, Miss.	V. G. Smith	425 DeBaliere, St. Louis.
June 4-10	Sunflower Y. P.	Emporia, Kan.	Mrs. Mary E. Furbish	324 New England Building, Topeka.
	Arkansas	Petit Jean, Ark.	J. D. Boyd	T. C. U., Fort Worth, Tex.
	Cotner	Lincoln, Neb.	Glenn McRae	6942 Francis Street, Lincoln.
June 11-17	Tennessee	Ovoca, Tenn.	Mrs. Walter M. White	1776 Carr Avenue, Memphis.
	Center Point	Center Point, Tex.	J. D. Boyd	T. C. U., Fort Worth, Tex.
	Sunflower H. S.	Newton, Kan.	Mrs. Mary E. Furbish	324 New England Building, Topeka.
June 18-24	Central Western	Columbia, Mo.		
	Eureka Y. P.	Eureka, Ill.	O. T. Mattox	504 People's Nat'l Bank Bldg., Bloomington, Ill.
	Hiram H. S.	Hiram, Ohio	I. J. Cahill	987 The Arcade, Cleveland.
	Tipi-Wakan	Spring Park, Minn.	LaVerne Morris	4244 Nokomis Avenue, Minneapolis.
	Alabama-Mississippi	Flmore, Ala.	Miss Mary A. White	Box 310, Jackson, Miss.
	Florida	Daytona Beach	E. B. Quick	1419 Belmont Ave., S. W. Atlanta.
June 25-July 1	Hiram Y. P.	Hiram, Ohio	I. J. Cahill	987 The Arcade, Cleveland.
(Tentative)	Northwestern	Spokane, Wash.	W. G. Moseley	710 Realty Building, Spokane.
	Eureka H. S.	Eureka, Ill.	O. T. Mattox	504 People's Nat'l Bank Bldg., Bloomington, Ill.
	Chesapeake Area	Lynchburg, Va.	Charles Darsie	509 Atlantic Life Bldg., Richmond.
	Georgia	Conyers, Ga.	E. B. Quick	1419 Belmont Ave., S. W. Atlanta.
	Bethany Y. P.	Bethany, W. Va.	Miss Dee Yoho	1154 Madison Avenue, Huntington.
	Texas Christian Univ.	Fort Worth, Tex.	J. D. Boyd	T. C. U., Fort Worth.
	Mid-Western Negro	Dalton, Mo.	V. G. Smith	425 DeBaliere Avenue, St. Louis.
July 2-9	Bethany H. S.	Bethany, W. Va.	Miss Dee Yoho	1154 Madison Avenue, Huntington.
	California-South	Idyllwild Pines, Calif.	Wayne Neal	302 Trinity Bldg., Los Angeles.
July 9-15	Kentucky	Crestwood, Ky.	Claude E. Cummins	908 Fayette National Bank Bldg., Lexington.
July 16-22	New England	Lake Winnepesaukee, N. H.	Miss Mary Sheldrake	Room 1029, 156 Fifth Avenue, New York City.
July 23-29	Crystal Beach H. S.	Frankfort, Mich.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis.
July 23-Aug. 4	Oldahoma Y. P.	Enid	Miss Adeline Goddard	University Station, Enid, Okla.
July 30-Aug. 5	Crystal Beach Y. P.	Frankfort, Mich.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis.
	California-North	Squoia Park, Calif.	Wayne Neal	302 Trinity Bldg., Los Angeles.
	Rocky Mountain	Beulah, Colo.	Virgil A. Sly	563 Lafayette Street, Denver.
August 6-12	Eastern	Keuka Park, N. Y.	Miss Mary Sheldrake	Room 1029, 156 Fifth Avenue, New York City.
	Oklahoma H. S.	Enid	Miss Adeline Goddard	University Station, Enid, Okla.
	Ozark	Hollister, Mo.	J. H. Jones	927 South Jefferson, Springfield, Mo.
August 13-19	Indiana H. S.	Bethany Park	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis.
	Iowa	Des Moines	Glenn McRae	6942 Francis Street, Lincoln, Neb.
	Panhandle	Hooker, Okla.	Miss Adeline Goddard	University Station, Enid, Okla.
August 20-26	Indiana Y. P.	Bethany Park	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis.
Aug. 20-Sept. 1	Culver-Stockton	Canton, Mo.	Prof. Byron Ingold	Culver-Stockton College, Canton, Mo.
Aug. 27-Sept. 2	Wilmington	Wilmington, Ohio	I. J. Cahill	987 The Arcade, Cleveland.
	West Washington	Seattle, Wash.	W. G. Moseley	710 Realty Building, Spokane.

Survey of Service

Of Organizations Represented in the International Convention of Disciples of Christ

“**T**HE will to live” dominates institutions as well as individuals. The first question asked of everyone who approaches a chipmunk, a robin or a lion is, “Are you a friend or an enemy?” The first criterion by which every proposal to a church, a college or a missionary society is tested is, “Will it help or hinder?” The immediate concern is not whether the approaching person or proposition is good or bad in a general way, but whether good or bad with reference to the particular organism or organization which contemplates it. Your cat is tenderly good to her kittens but viciously bad to Mother Thrush and her fledglings. Tammany Hall is said to be a corrupting influence in New York politics but a kind and generous agency to its members and their supporters.

If it is hard for us to pass unbiased judgment either upon the hand that feeds us or upon the hand that withholds food from us, how much harder is it to be critical regarding the importance of our own continued existence! Whatever else may be uncertain, the one first necessity for me is that I must not only continue to live but also that I must thrive and prosper! And if I happen to be an institution instead of a person that certainty seems to be multiplied by the number of years I have endured and the number of persons who have contributed to my establishment and maintenance. And it is right and good that this should be so.

This will to live fortifies and perpetuates ways of doing things and habits of thought as well as persons and organizations. Whatever is must continue to be, and ordinarily everyone who is connected with it will fight for its continuance. Habits and customs, precedents and established policies control most of our actions. This is preeminently so in everything connected

with religion. Indeed, for most people, the established way of doing, thinking and feeling is religious and any change or even suggestion of change is sinful!

Note then this marvel of the twentieth century. A religious body which, within little more than a century, has advanced from an obscure beginning to a respected place among the five largest Protestant communions in the United States; which has built up within this period missionary, benevolent and educational agencies that reach all parts of North America and important regions in all of the other continents; which invests annually in these fields and forms of Christian service more than four millions of dollars in addition to five times as much expended in the maintenance of its local congregations; deliberately decides to make a thorough and impartial survey of these cooperative enterprises, a careful appraisal of their origins and purposes, their functions and costs, their properties and products, their very reasons for existence and their needs if they are to continue. All agreed that all of the facts should be impartially ascertained and then honestly faced, and that no major undertaking should be started until the survey was completed.

After five years of searching investigation the Survey of Service of organizations represented in the International Convention of Disciples of Christ has been completed. After five months of intensive editorial labor a summary report of the survey is now going to press and will be ready for distribution August 1, 1928. The entire survey findings constitute a mass of material that would fill many volumes of the size that it seems practical to publish. Moreover, much of this matter is of such a technical and detailed nature that, while it is of incalculable value to those who are



FIELD, STATION, AND INSTITUTION MAGNIFIED BY THE SURVEY

Christian Hospital, Lotumbe, Belgian Congo

Except a small company hospital four hours by steamer down river from Lotumbe, our hospital at Lotumbe is the only institution of its kind in the midst of a population of 150,000 people. It gave 25,703 treatments last year. It is growing in favor day by day, hence its constituency is being proportionately enlarged. It is the only institution in the Lotumbe field guarding the lives and health of our missionaries and their children. It has been more influential than any other institution in Congo in training native medical workers. Its present quarters are wholly inadequate. It amply justifies its claim for enlargement, including a new main building with wards.

**AN INSTITUTION ENLARGED
BY SURVEY WARRANT**
**Colorado Christian Home for
Children**

The new wings of this building, right and left, were provided by the Golden Jubilee. The enlargement of the institution was justified by the survey which shows that it has a large field of service, enthusiastic local support and efficient administration.



charged with the immediate responsibility for the administration of the work, it would only be confusing to the general reader and even to the careful student who is not specializing in some particular field or subject. For such intimate consideration the entire survey, including charts, maps, diagrams and photographs, carefully indexed and arranged for reference, will be kept available at headquarters.

The published volume will be a handsome book of between 600 and 700 pages. It will be illustrated with numerous half-tone engravings and many charts, graphs and tables. A book of this size and mechanical quality would regularly sell at \$3.00 a copy. To give it as wide distribution as possible the price has been fixed at just half that amount, \$1.50.

All the next year's programs of the woman's missionary societies connected with the United Christian Society will be based upon this book. In many of the colleges affiliated with the Board of Education classes studying the history and work of the Disciples of Christ will use this volume as a textbook. It will be found equally adapted to weekly as well as monthly mission study classes and groups, to church schools of missions, to church night programs and to organized Sunday school classes. Back of all of these uses it should be carefully read and preserved for reference by every individual member of a Christian Church who cares to know what his people have done, are doing and propose to do in a cooperative way.

Naturally the volume will be read with interest out-

side the immediate fellowship of Disciples of Christ, but to those within this communion it will prove not only indispensable but a source both of justifiable pride and of inescapable humiliation. We have a right to be proud of what has been accomplished in a brief span of years and also of the courage with which our representatives in every field and phase of organized brotherhood service have faced the facts of shortcomings and failures as well as those of successes and victories. And yet when we contemplate the vastness of the needs discovered by our very achievements we cannot fail to realize that we have merely begun to do what our Lord has both commissioned and empowered us to accomplish.

The day of guess work in any line of human activity is past. Recently a barber was asking one of his customers about a particular locality with a view to opening a shop there. Finally he remarked, "Of course I will make a survey before deciding." Perhaps the most thorough and extensive commercial survey ever undertaken has been made by the American Telephone and Telegraph Company, charting accurately the resources of every section of the country, the trend of development, population and industry and the probable number of telephones that will be required in each community within the next twenty years. Churches and church organizations must be equally careful to base their plans upon certainly ascertained facts. Life as well as money goes into these endeavors and our Lord himself has cautioned us to count the cost.

**FURTHER ADVANCE APPROVED
BY THE SURVEY**
Campbell Mansion, Bethany College

This farmhouse, the ancestral home of his wife, Alexander Campbell enlarged to its present rambling proportions to care for Buffalo Seminary, which he established in 1818 both to meet the educational needs of the community and to train men for the ministry. Out of this embryo grew Bethany College in 1840.



After Easter Comes Pentecost

By JESSE M. BADER

PENTECOST lures the soul. Its story has in it power to fire the imagination and make vibrant the sleeping melodies of the heart. It is one of the most significant days of the New Testament. The American churches have never made much of Pentecost. Too often Easter has been a climax in evangelism and the days following have witnessed an anti-climax. Such a "letting down and letting up" has deprived the church of some unusual soul winning days.

Pentecost comes fifty days after Easter, and ten days after the Ascension. During those ten days the disciples with their number augmented to 120, were in the "Upper Room" in Jerusalem for prayer and fellowship. There are some things that may be described. Not so with the first Christian Pentecost. It can only be recorded. The second chapter of Acts is the record—and what a thrilling record it is! The descent of the Holy Spirit as promised, a great sermon, unprecedented evangelistic results, unbounded joy and a lasting Christian fellowship. Pentecost was the church's birthday. It was on this "never to be for-

gotten" day, that the church began her triumphant march across the uncharted centuries.

Pentecost did not just happen. Preceding the day were three years of preaching and teaching. Ten days were spent in prayer. There was unity, expectancy, and the infilling of the Holy Spirit. No wonder something happened.

Pentecost this year is Sunday, May 27. This day can be a grand climax in evangelism before the summer vacation season begins. It can be a one day revival.

The slogan for the fifty day period undergirding this quintet of words is "On to Pentecost in the Spirit of Pentecost." It can and ought to be a day of large church attendance, with many additions to the church, and sermons on Christian Unity. These are days when indifference and unconcern need to be cast out and the spirit of Pentecost substituted. There was an enthusiasm for Christ and an evangelistic passion for making him known on the first Pentecost, that has never been equalled. In the spirit of that eventful day, every Christian should work.

What Kept the Wires Hot After Easter

Can These Stimulating Easter Reports be Duplicated on Children's Day?

INDIANAPOLIS.—Total attendance in all our church schools of Greater Indianapolis 22,362, total offering \$4,346, additions 440, total during pre-Easter campaign, 1310. Unseasonable weather but everybody happy.—E. S. Cummings.

Central.—300 at sunrise service, 2435 in Bible school, \$800 offering, 42 additions.—W. A. Shullenberger.

Third.—4446 attendance, \$1,325 offering, 41 additions.—E. S. Cummings.

Seventh.—1068 in Bible school, 250 at sunrise service, 33 additions.—Aubrey H. Moore.

Kansas City, Oak Park.—190 at sunrise service, 762 in Bible school, 68 additions (59 confessions).—R. B. Briney.

Seattle, First.—600 in Bible school, \$200 offering, 40 additions.—Marvin O. Sansbury.

Houston, First.—835 in Bible school, \$750 offering, 100 additions. Rain most of the day.—Harry G. Knowles.

Enid, Okla., University.—1191 in Bible school, \$600 offering, 101 additions.—Edna Poole.

Canton, Ohio, First.—Offering \$1025, 46 additions, 2816 in Bible school.—P. H. Welshimer.

Akron, Ohio, High Street.—1597 in Bible school, offering \$1130; 128 baptisms.—George W. Knepper.

Hutchinson, Kansas.—In spite of cold weather, all records eclipsed. 183 at sunrise service, 1107 in morning service, 29 additions.—Claude Miller.

Bushville, Indiana.—300 at sunrise service, 40 additions, offering \$397; 2000 at four services today.—Charles Stephenson.

Atlanta, First.—904 in Bible school, \$383 offering, 40 additions during Easter week.—C. R. Stauffer.

Rocky Ford, Colorado.—314 in Bible school, gain of 50 over last year, offering \$51, gain of \$20 over last year, 93 added in pre-Easter campaign.—V. E. Shirley.

Fort Collins, Colorado.—Every available space used both morning and evening, 357 in Bible school, offering \$92; 18 additions.—O. R. Miller.

Los Angeles, Magnolia Avenue.—54 additions, 43 by confession, offering \$216 for ministerial relief and \$5000 for building fund.—C. C. Sinclair.

Wichita Falls, Texas, First.—2000 at sunrise service despite rain, 630 in Bible school, 47 added since beginning of year, \$200 offering.—Floyd Allen Bash.

Lafayette, Indiana.—110 additions, 60 baptisms, 803 in Bible school, \$200 offering.—J. Newton Jessup.

Bloomington, Illinois.—65 additions during day, 611 in Bible school, \$184 offering.—Gaines M. Cook.

Atchison, Kansas.—700 at sunrise service where 7 were baptized, 804 in Bible school, offering \$242.—M. Owen Kellison.

Bartlesville, Okla., First.—25 additions, 778 in Bible school, offering \$392.—Harry L. Ice.

Tulsa, Okla., First.—206 additions on Easter Sunday, 116 by confession, 3,410 in Bible school, \$1700 offering, Claude Hill preached to 1000 in tabernacle at morning service while I preached to 1500 in church auditorium, both buildings crowded and people standing everywhere.—Charles Reign Scoville.

Youngstown, Ohio, Central.—1127 in Bible school despite blizzard, nearly \$1000 offering, 77 additions.—D. W. Scott.

Independence, Kansas.—1116 in attendance, 58 additions, \$400 in offering.—J. H. Anderson.

Parsons, Kansas, Central Avenue.—903 in attendance, 205 at sunrise service, 48 additions.—Bert E. Stover.

St. Louis, Union Avenue.—Attendance in Bible school 852, additions 47, offering \$2500.

In all the churches in St. Louis the total attendance in the Bible schools was 5264, with 181 additions.



Arthur Black of Liverpool, England, member of the executive committee of the World's Association



W. C. Poole of London, England, president of the World's Sunday School Association who will preside at the Los Angeles meeting



James Kelly of Glasgow, Scotland, Secretary of the British Committee of the World's Association

Facts and Folks at Los Angeles

Program of World's Sunday School Association Convention
Offers Varied Attractions

By ROBERT M. HOPKINS

Vice-chairman of the program committee of the World's Sunday School Association Convention

RELIGIOUS education workers are taking great interest in the program for the tenth World's Sunday School Convention to be held in Los Angeles, California, July 11 to 18. The general theme of the convention is "Thy Kingdom Come" and to this theme on the opening night the president of the convention, Dr. W. C. Poole of Christ Church, Westminster Bridge, London, will speak.

Directly related to the general theme will be four other outstanding addresses.

"Advancing the Kingdom—The Mandate," Dr. Charles R. Watson, who is the president of the American University, Cairo, Egypt.

"Advancing the Kingdom—The Motive," Bishop Fred Fisher of the Methodist Episcopal Church, Calcutta, India.

"Advancing the Kingdom—The Method," Dr. R. E. Diffendorfer, secretary of the Foreign Mission Board of the Methodist Episcopal Church.

"Advancing the Kingdom—The Message," Prof. Raja B. Manikam of Madras College, Madras, India.

Two other special addresses will be of interest in this connection. Miss Meme Brockway of the American Baptist Publication Society, Philadelphia, who has just completed a trip around the world, will bring a message grow-

ing out of her recent experiences on "The Kingdom and Childhood." Dr. Daniel A. Poling of New York City, who is world president of the Christian Endeavor movement, will speak on "The Kingdom and Youth."

The large majority of the messages will be brought by speakers from abroad. Of the fifty-five speakers who have been definitely secured for this convention, thirty-nine come from countries other than the United States. Responses to the addresses of welcome will be brought by representatives who come to Los Angeles from each of the six continents of the world. The Sunday school workers of many lands have written that in this convention they desire to have their own nationals speak for them, not missionaries or secretaries, but messengers who will themselves represent the indigenous church.

Among these messengers announced may be mentioned the following: Jose Luiz E. Braga, Jr., Rio de Janeiro; Kazuo Kitoku, Tokyo; T. F. Pan, Shanghai; Kim Chun Ok, Seoul, Korea; T. Gamble, Uitenhage, South Africa; A. V. Ballard, Melbourne, Australia; E. P. Blamires, Auckland, N. Z.; Sheikh Metry S. Dewairy, Maadi, Egypt; S. N. Alter, Hama, Syria; L. L. Levonian, formerly Aintab, Turkey, now Athens, Greece; D. S. Oyler, Malakal, The Sudan;



Erasmo Braga of Brazil

Galdino Moreira, Rio de Janeiro, Brazil; Vincente Mendoza, Mexico City; E. E. Clements, Havana, Cuba.

These and others will tell of the ongoing of religious education in their respective countries.

On Sunday afternoon the program will be presented by outstanding Christian laymen whose lives are devoted to the work of the Sunday school. Russell Colgate of New York City, representing the laymen of America, Andreas Osuna, former Minister of Education of Mexico, D. Z. Dzong of the national department of customs of China, and Dean Bocobo, acting president of the University of Manila, will be among these speakers.

In addition to Dr. W. C. Poole, president of the convention, Europe will be represented by such men as Dr. W. Y. Fullerton, London, home secretary of the Baptist Foreign Missionary Society; James Kelly, Glasgow, secretary of the Scottish Sunday School Union; Arthur Black of Liverpool, former coordinate secretary of the World's Sunday School Association; Sir Edward Sharp of Maidenstone, England, president of the British Committee and John Victor, Budapest, secretary of the Hungarian Council of Religious Education. It is probable also that the Prokhanoff brothers of Leningrad, Russia, will be present to represent both in message and in music the Evangelical movement in Russia.

Especially significant will be the various conferences of this convention. On Friday afternoon, July 13, there will be ten area meetings. These are being arranged in consultation with leaders of the foreign mission boards of America. As far as possible all Christian work in these areas will be presented, including Africa, China, Japan, Korea, the Near East, Europe, Mexico, South America, India and the Philippines. Provision is made for nationals to have promi-

nent recognition upon the programs of these area meetings.

On Saturday afternoon and evening the convention will meet in communion gatherings. Many of these will be of especial significance. For example, President E. Y. Mullins of the Baptist World Alliance has arranged to call through Dr. O. C. Brown of Philadelphia a meeting of all the Baptists from around the world. The Presbyterians will meet under similar inclusive leadership of Pan-Presbyterianism. The Southern Methodists are making extensive plans for their gathering under the direction of Dr. C. D. Bulla. The Disciples of Christ are to be entertained by the Wilshire Boulevard Church in what promises to be an exceptionally unique and all-inclusive assembly.

Four popular simultaneous sessions will have to do with the general work of religious education. "Work Among Children"—led by Miss Florence E. Norton, Philadelphia, director of children's work, Board of Christian Education of the Presbyterian Church in the U. S. A.; "Work Among Young People"—led by Miss Cynthia Pearl Maus, St. Louis, director of young people's work, United Christian Missionary Society; "Work Among Adults"—led by Dr. Charles W. Brewbaker, Dayton, general secretary, Board of Religious Education of the United Brethren Church; "Work Among Pastors, Superintendents and other Administrative Workers"—led by Arthur T. Arnold, Columbus, general secretary, Ohio Council of Religious Education. These conferences will be largely attended and their programs will include outstanding Sunday school workers from around the world.

Among the most important conferences at Los Angeles will be those dealing with the technique of the work. Seven such seminar groups are being set up. The groups are to be limited to approximately



Lootfy Levonian of Athens, Greece, dean of the School of Religion, Athens



Kazuo Kitoku of Tokyo, Japan, secretary of the National Sunday School Association of Japan



Sheikh Metry Dewairy, of Cairo, Egypt, field secretary World's S. S. Association

one hundred delegates, half of whom may be those from outside the United States. Registrations for these seminar groups must be made in advance. The convention will have no committee on findings, but these seminar groups will bring in the findings for the convention on the last day. These groups will be: (1) Organization of Religious Education Forces, W. D. Howell, Philadelphia, chairman; (2) Training the Leadership, Dr. Wade Crawford Barclay, Chicago, chairman; (3) Building the Curriculum, Dr. Luther A. Weigle, New Haven, Connecticut, chairman; (4) Special Problems (such as racial and religious attitudes, temperance, home and family life), Dr. B. S. Winchester, New York City, chairman; (5) The Youth Movement, Dr. Percy R. Hayward, Chicago, chairman; (6) Week-Day Religious Education, Hon. Charles F. Tuttle, New York City, chairman; (7) Demonstration of Daily Vacation Bible Schools, Russell Colgate, New York City, chairman.

Preceding the convention there will be held a conference for Association officials. All National and International Association executives, also state, provincial, denominational and territorial officials are invited

to participate in this pre-convention conference. To it will be reported the findings of the Jerusalem Conference of the International Missionary Council held in March and April which bear directly upon religious education. Also a survey has been made of the significant achievements during the past quadrennium in religious education around the world, and the report on that survey will be made to this conference by Dr. Samuel D. Price, associate secretary of the World's Sunday School Association.

It would seem that this world Sunday school gathering would have special significance to the peace and welfare of the world. The World's Sunday School Association was reorganized at its last convention in Glasgow, Scotland, in 1924 to become a federation of national and international interdenominational Sunday school units, so that there will assemble in reality at Los Angeles, "A Spiritual League of Nations for the Childhood of the World." And our own Dr. W. C. Pearce, general secretary of the Southern California Council of Religious Education, has been asked to bring the closing message of the convention with that thought as his theme.

What's Doing In Britain

A Monthly News-Letter From a British Lay-Preacher

London, March 25, 1928.

A HOPEFUL feature of the present age in Britain is the interest that is being taken by young people of all ranks of society in social problems, linked to a firm faith that the world can be made better by the efforts of those who are actuated by high ideals for the well-being of society.

It is seen in the university student who gives up an evening or part of a week-end to run a boys' or a girls' club in a poor quarter of the city. It is seen in the young man or woman in business who is just as ready to lend a hand after business hours to help in some useful work, and who is keenly interested in the practical application of the teaching of Jesus Christ to modern business methods.

The young people of the British churches are taking their share of the work and nearly all the larger churches have some form of social service. The form the work takes depends on the neighborhood and its needs. Leicester, for example, is a modern industrial city of some 250,000 people. The young folks there are interested in the Junior COPEC League and frequent conferences are held to stimulate interest and to educate the young people themselves in the application of Christian principles in industry. The young people have for some years managed and supported a "country holiday home" where, during the summer months, parties of twenty boys and girls have been sent for a week's holiday. The country home was made out of two old railway coaches taken off their wheels and placed side by side. The seats of the compartments made excellent beds for the children and the novelty of the home added to its attractions.

Youth in Politics

The young people in the Twynholm Church, London, have recently worked hard in support of R. W. Black, who attempted to win a seat in the London County Council. As

the election was fought principally on the question of "housing," the younger folks were able to take a keen interest in the arguments and threw themselves wholeheartedly into the attempt to secure better houses for the people of their district. We regret that Mr. Black was not successful, but a magnificent fight was made. About 37,000 voters were called on, the greater part by the young people of the Twynholm Church.

Enlisting the Young Men

The Young Men's Convention in connection with the British churches is being held again this year at Stratford-on-Avon. Such topics will be discussed as housing and unemployment, the use of Sunday, young men and the church, evolution, religion in modern poetry. Stratford-on-Avon with its historic associations, its river and its relics of Elizabethan England, is an ideal spot for an Easter vacation.

J. W. Black's Mission

J. W. Black has just completed a two weeks' special mission with the church at Rodney Street, Wigan. During the mission extraordinary enthusiasm has prevailed and the hall has not been able to hold the crowds. At the last service of the mission over 150 people listened to the sermon in an adjoining hall by means of a wireless loud-speaker. Over seventy confessions were made, and others were restored to the membership of the church.

Annual Conference

The annual conference of the British Free Church Council is being held at Bridlington, Yorkshire, this week under the chairmanship of A. S. Peake. The theme of the meeting is "The Grace of Jesus Christ." Many of our Churches of Christ here are affiliated with the local Council and some of our members will attend the Congress.

CHARLES R. BATTEN.



Village street scene in India featured at the "Grand Project" in Erie, Pennsylvania

It Can Be Done—For These Did It!

By JOY F. TAYLOR

Head of the department of missionary education, United Christian Missionary Society

MANY, many times since I have come to the United Christian Missionary Society to do "my bit" in helping teachers and leaders in the churches to produce generations of "World Christians" from the children and young people in their care, I have wondered what was really happening in Jonesburg and Smith Center. It takes time for a new face and an unfamiliar name to elicit chatty reports of what is going on. "Mission Study," "Church Schools of Missions," "Church Projects of World Friendship,"—all these methods have been found helpful to a number of churches in all communions. Because of this, the department of missionary education has been urging churches to try these methods, and modifications of them. But just how did Jonesburg work them out to suit its own purposes? During these months I have wondered and wondered.

Recently the news has begun to come, and I am satisfied that much more should have come to delight and inspire the other Smith Centers to go and do likewise.

The Missionary Chautauqua

Sounds ambitious, doesn't it? Well, it was a young minister ambitious to create a world interest in his people that dared it—and succeeded. The first trial was made in the fall of 1926, in the First Christian Church of Wabash, Indiana, Peres Buroker pastor, and was repeated in the fall of 1927. This church, which prides itself on having the first woman's missionary society in the Hoosier State and on having associated with it such illustrious names as that of Carey E. Morgan, once president of the American Society, and A. M. Atkinson, who was the lead-

ing spirit in the founding of the Board of Ministerial Relief, led the way in this new venture in missionary education.

The "Missionary Chautauqua" was conceived to meet the imperative need of getting the missionary message back to the people. To accomplish this, it was given the popular appeal of the Chautauqua. The programs were held consecutively in order that a "sustained interest" might be created which would hold the attention of the church and community long enough to enforce the importance and genuine appeal of the missionary cause. And for this same reason all of the meetings were held at night.

The church and community were prepared by a campaign of publicity carried on through the daily papers, a weekly published by the Wabash Church, the Sunday Bulletin, and through the work of numerous committees covering every phase of preparation. A "flying squadron" of sixteen men was sent to visit the other eight Christian churches in the county on the Sunday preceding the opening of the program.

E. R. Moon, who spent seventeen years in the Belgian Congo, opened the Chautauqua on Sunday, November 13. C. G. Elsam, who served as a missionary in India for thirty-eight years, thrilled his hearers with a matchless address on the land of his adoption; Dr. Frank Garrett, whose thirty years as a missionary in China have thoroughly imbued him with the Chinese viewpoint, pointed out in a masterly fashion the causes and aims of the Chinese revolution; and other world figures gave inspiring accounts of Christian missions in the world today. World brotherhood was emphasized in banquets, plays and exhibits arranged by local church talent.

The pastor writes:

It is difficult to estimate the results of this unique program. The attendance was a total of about twenty-five hundred for the week. The cause of missions has been lifted into a new high place in the thinking and affections of the people as is evidenced by the greater ease with which the missionary apportionments are being raised. This is not hard to understand when one considers that all our people have ever needed is the personal contact with the mission field. The families of the church have heard, night after night, men who have faced great problems and actual danger for the cause of Christ, have clasped their hands, and some have had the privilege of entertaining them in their homes. They cannot be otherwise than interested to the point of unselfish giving.

Following the address of Dr. Moon, a boy pushed his way to the front of the church with the exclamation, "I would like to go over there with you." A class of young women on the last Sunday morning called in the minister to have the requirements of the mission field explained, as some of the members had reached the determination to dedicate themselves to that work. A woman of the church said, "I have never wanted to do things in the church as much as I do now."

It must be admitted that Wabash profited by the fact that it was not far from either the College of Missions or the office of the United Christian Missionary Society, but the church proved that "where there is a will there is a way," and that missions is attractive.

Now I shall tell you of a church that did a remarkable piece of work in missionary education, and did not go outside of its own community for help.

Mungeli, India, Meets Erie, Pennsylvania

(As reported by A. M. Milloy, attorney and president of the church board of the Church of Christ at Erie)

A FIVE months' intensive study of India ended at the Erie, Pennsylvania, church on February 24. Why study India particularly? Because J. E. Moody

at Mungeli is the living-link of the Erie church. The special study began last October and reached out into every department of the church and Bible school. Juniors and intermediates made relief maps of India and had detailed instruction on the work of the Disciples of Christ, including locations of the stations, dates of establishment, and the particular work done at each place. The primary rooms were decorated with India pictures. In the young people's and adult departments reports were made from time to time on special reading done on the subject. Part of the mid-week prayer service was given to reports on like reading.

The church became far better acquainted with Mr. and Mrs. Moody than ever before. They were asked to send very specific information about themselves: their children, their work, their play, their food, their neighbors, their home, the children's education, and everything else one friend ought to know about another. And wonderful letters came back from Mungeli. A church out of touch with its living-link misses an inspiration.

Some of the books which were read and reported on were *The Christ of the Indian Road*, *India on the March*, and *Building with India*. Old information was revived and new information was secured on caste, out-castes, child marriage, native and western missionary heroes, the Indian leaning toward religion, mass movements to Christianity, necessity for economic improvements, striving toward nationalism, and the present problem of turning over the Indian church to Indian leaders.

Then on the 23rd and 24th of February came the presentation of "An Indian Village." An Indian



Part of the museum and exhibit used in connection with the India "Grand Project" at Erie, Pennsylvania

street scene was built, with a temple, bazaar, hut, and a walk in front. Indian life was shown on this street: policeman, shopkeeper, beggar, Hindu and Mohammedan priests, workmen, Moslem women, out-caste, child wife and adult husband, villagers, worshippers in the temple and at a shrine, a Gandhi procession, a Christian Christmas procession, children playing native games. The juniors had a play; a Hindu wedding with full ceremony was shown by the young people.

Activities began at four in the afternoon with street scenes and junior play, and stopped at six when a supper of Indian food was served. After supper there were more street scenes and several plays. In one street scene two women, members of other communions, now of Erie but formerly missionaries in India were exceptionally helpful in the project, as was also the pastor of the Presbyterian Church, also formerly a missionary to India. These friends had charge of the very large exhibit of Indian curios. Real Indian music was played and sung.

The minister, John F. Nelson, was in general charge of the whole project. Sixty people played ninety-five parts, and not one failed by reason of sickness, absence, tardiness or unreadiness. Everyone was surprised to see so much talent in the church. Some new people in the congregation became acquainted by taking part in the project. The prayers of the Erie church are not now so much for J. E. Moody and Mrs. Moody, as they are for that whole great Church of Jesus Christ in India.

It is impossible here to outline all the steps taken in the five months' study which led up to the "Grand Project" described by Mr. Milloy. The department of missionary education plans to make available to all interested a mimeographed description of every step taken by Mr. Nelson and his committee. These facts are outstanding:

The project was distinctly educational, with a practical purpose. Plans were followed by which both sexes and all ages were reached. Much of the study was carried on in the departments of the school. A series of sermons was preached on the theme. The mid-week prayer service was utilized. The public library made seventy-two books available on special terms. Every adult, young person and child was asked to read something. Leaders and church-board members carried specific responsibility. They say:

"We glimpsed the mighty energy of the church harnessed to a single worthy task. It was inspiring.

"We have discovered a mightier Christ in the world.

"We have seen what a country is like without Christ.

"We appreciate more America, Erie, and our 'own lot.'

"We have almost visited India and the Moodys.

"Several of our young people have expressed a desire to be missionaries to foreign fields."

Lack of space only keeps me from telling of the course worked out by Paul E. Becker, pastor of the Newton, Iowa, church. "Making Disciples of All Nations," was the theme which fifty men and women read, studied and discussed. These were matters pertaining to the world enterprise of the church—the present day Acts of present day apostles, so there was no surprise. Seventy-five per cent voted to make it an elective course for their Sunday morning study period. In this case, the men began it, but the women just could not endure to be left out.

The California churches, nurtured by the spirit of Mrs. Eva N. Dye, the one who first conceived the "Church School of Missions," have done some very interesting things this past year.

And not only California, but—

I see the editor reach for his blue pencil and shears!

Devotions

By Ellinor Norcross

I almost never say my prayers
With smoothly folded eyes,
So many prayers go blundering
Each day to Paradise.

I'd think that God would tire so
Of prayers all neat and trim,
When rows and rows of them each day
March stiffly up to him.

I wait until some cool, fresh dawn,
When he goes forth to walk;
Then I run and slip my hand
Within his hand and talk.

Christ's Business Matters

From a Layman's Viewpoint

The Presidential Address at the Columbus International Convention

By EDWARD S. JOUETT

Vice-president and general counsel of the Louisville and Nashville Railroad, teacher in the First Church, Louisville, Bible School, and president of the International Convention of Disciples of Christ at Columbus, Ohio



I HAVE interpreted my election to the presidency of the convention, not as personal to me, but as a gracious recognition of the laymen of our brotherhood, a term which of course includes our good women. I have felt, therefore, that I should put aside the temptation to try to make a real speech, and instead should have a heart to heart talk about some things of possible interest to laymen. We are different, you know, from our ministerial brethren. One difference I have heard put thus: Preachers are paid to be good; laymen are good for nothing.

But may I digress to say that, because naturally unknown to the great majority of our brotherhood, it has been suggested that I make some statement as to my relations to the Disciples of Christ? The suggestion is reasonable, and I am glad to comply, if you will not regard it as indelicate for a speaker to introduce himself.

Until my removal to Louisville fifteen years ago, I lived all my life at Winchester, Kentucky. In the adjoining county on the north is historic Cane Ridge Church, where Barton W. Stone, Alexander Campbell's associate in launching our movement, preached. In the adjoining county on the west are Transylvania and the College of the Bible, at Lexington. My father's house was the preacher's home, and after his death I tried to take his place. Thus it was that I came to know personally, and in some instances intimately, our leading preachers, including (and I name only those who have passed over the River) such men as Moses E. Lard, Benjamin Franklin, John W. McGarvey, Charles Louis Loos, Robert Milligan, J. B. Briney, John Sweeney (under whose preaching I, as a youth, accepted Christ), his brother Zack Sweeney, F. D. Power, A. McLean, F. M. Rains, I. J. Spencer, Carey Morgan, and many others. I

was always deeply interested in our plea, having read the Campbell-Rice debate before I was 21, and thereafter most of the current literature on the subject. For more than 35 years I have been a church officer and either superintendent or teacher in the Sunday school.

With this background, I could not help loving our people and our plea, and it is solely because of this love that I say tonight what I do. I have no ax to grind. I represent no party. I have no interest, except the advancement of our common cause, which I am definitely convinced is the Master's cause.

I wish to speak first to our laymen, and then to our ministers in the laymen's behalf. I trust it will be understood that I am not trying to pose as preacher or teacher, but instead am very definitely taking to myself everything that is said. Such a gathering of hard-headed business men—yet Christian men in earnest about their religion, or they would not be here—happens so seldom that we simply must consider together some of Christ's business matters.

To Laymen on Their Own Account

WE LAYMEN may be unqualified to preach or teach, or do personal Christian work; but such disability does not condemn a layman, nor does it relieve him of his obligation to render that sort of service which is within his power. This I cannot define, but it would seem to include at least two things. The first is taking a real interest in the church and its activities, backing up and helping his heavily burdened minister, and seeing to it that his own relation to the church is as fine and helpful as to his profession or business. The second is giving liberally of his means to support the work of Christ which the church is trying to do both at home and abroad.

While substantially different from the service expected from minister or missionary, these are possibly as dear to the Master and as acceptable, provided they are rendered in the right spirit.

I somehow believe that laymen count for more with the Master than we customarily think. He certainly trusted and honored them while he was on earth. In establishing this new religion, which was to be universal and everlasting, he chose as his intimate friends and the trustees to whom he committed the joy, as also the task, of carrying his teachings to the whole world, twelve laymen, eleven of whom made good; and after his death he miraculously added another, perhaps the most brilliant layman of that country, the aristocratic, learned young leader, Saul of Tarsus.

Jesus spoke almost exclusively to laymen. Recall the most wonderful of his addresses—the immortal Sermon on the Mount. As he stood on the hillside in the open and gazed over that vast audience, he was looking into the faces of merchants, farmers, builders, laborers and other laymen; and knowing that deep down in their hearts, as in ours today, was the longing for happiness, he described to them the really happy men.

Jesus himself was at one time a layman—a business man who was familiar with the life conditions of those to whom he later spoke. For ten years or more before beginning his ministry, he worked at the carpenter's trade, and undoubtedly took his part in the daily business life of the village of Nazareth, making contracts, purchasing materials and selling his services or the products of his labor.

And he knows and sympathetically makes allowances for our human weaknesses, for Paul, the witness who got his information at first hand, testifies that Jesus "was in all points tempted as we are"—a most appealing and comforting truth.

NOW, as when on earth, Christ leans heavily upon laymen for carrying on his business; but we of today do not respond as those first laymen did. They were just plain men, very like us, with the same natural love for home and family, the same engrossment in business, the same fondness for leisure and safety, the same disposition to look after their own interests and pleasures; but when Jesus disclosed what he wanted of them, they immediately set about doing it, though it meant for most of them ultimate martyrdom. And what did this little group of laymen accomplish? Basing it upon the principles laid down by Jesus, they founded an organization whose power and influence grew through the centuries, and spread, and finally took one by one the states of Europe, then the British Isles, ultimately America, and now has indeed reached unto the uttermost parts of the earth. But, in the face of that record, we of

this wonderful Twentieth Century, into whose hands are committed these great spiritual interests, see materialism going forward with unparalleled strides, while the church is barely holding its own; and in some quarters is not doing that. This is not due to any inherent weakness in the basic principles of the religion of Christ, for they have withstood all assaults for nineteen centuries and have uniformly come forth unscathed. Nor is there any apparent lessening of the ability, zeal and spirituality of the minister. The trouble seems to be that under the high pressure at which the average layman lives in this day of the automobile, movie, radio and countless other exacting distractions, the combined demands of business and pleasure are simply crowding Christ out of his life. But, friends, if this religion of ours means anything, if it is not a mere sham and pretense, if it is what we profess to believe it to be, and if we are not hypocrites—then the present hectic conditions should be a challenge to an even keener realization and acceptance of our Christian responsibilities; for the religion of Christ was designed as much for men of this day, however learned or busy or rich, as of any other period.

I HAVE referred to the specific service which laymen can render in financially supporting the great missionary, benevolent and educational enterprises of the church. This service can come, for the most part, only from laymen, since the ministers receive barely enough to live in the manner their positions require. It would seem that no layman worthy to bear the name of Christ would refuse, to the extent of his ability, to render this service; but many do refuse, or give relatively so little that it amounts to a refusal. As to our own people, it is distressing to state that in the matter of contributions to our Christian enterprises, both domestic and foreign, we stand absolutely at the bottom of the list of the important religious bodies in this country. The church statistics for 1927 are now available. The published compilation of the leading 26 religious bodies shows that, counting the various Baptists, Methodists and Presbyterians each as one, the Disciples of Christ rank fourth in numbers, with 1,481,376 communicants. But in their money offerings to Christ's work, the record is a humiliating disgrace. In missions and benevolences we rank 26th—at the very bottom, giving in a whole year \$1.64 per person; whereas the leader, the United Presbyterian, has a per capita of \$11.65. In congregational expenses we again rank 26th, with a per capita of \$7.95, as against the leader's \$23.88. We should bow our heads in shame and repentance, but should quickly raise them with our spirits on fire in a determination to wipe out this blot, not merely because we have fallen below all others, but because of the mortifying fact that the

average gift to the Lord's work, outside of congregational expenses, is this paltry sum of \$1.64 per person. And if this is the average, obviously many thousands give nothing at all. This record of cold facts shows that our religion in its true significance, plays an exceedingly small part in our daily lives. I have sometimes wondered if this is not true of our people because we perhaps accentuate the importance of rightly getting into the kingdom more than loyal, loving service to the King after we are safely in. Our laymen all understand the importance of faith, repentance, confession and baptism, and the precise order of their sequence; but after taking these necessary preliminary steps, religion, to many of us, seems to be merely going to church on Sunday—once, or maybe twice; paying modest dues in support of the church's activities; and observing the communion ordinance. The fundamentals mentioned, of course, are of supreme importance as far as they go, and as means to an end; but as ends in themselves, if that is all, they fall woefully short of the Master's conception of his religion. And if they are made substitutes for the life and service enjoined by his teachings, they become as great an abomination in his sight as was the empty formalism of the Jewish religionists whom he so scathingly denounced while on earth.

A VITAL lesson, then, for us laymen to learn is that, however intellectually sound we are in doctrine, however securely we think we have gotten into the kingdom, however smug our outward performance of conventional church duties—if we are unwilling, within the reasonable limits of our abilities, to meet the obligations of real service which the religion of Jesus imposes, of which giving to the Lord is one of the most important, then we have not his spirit and are become, as Paul graphically describes those without charity, mere "sounding brass and a tinkling cymbal." Christ, too, illustrates the same truth in the vivid contrast he draws between the lives of those who are rejected and those who are justified in the final day of judgment.

These are plain facts for us business men, but we know from experience that in business the worst possible practice is to fool one's self. The same is true in religion. The basic fact to be remembered is that life and all its possessions have come from God, and that considerations of common gratitude and common honesty require us to return a part of it to him for the support of his work among men.

Recognizing that in these days organization is essential to the efficient doing of the big tasks of God, our communion, by the wise planning of its leaders, has set up machinery of the highest order for carrying forward the Master's work.

The principal unit is the United Christian Missionary Society, the great organization charged with the responsibility of administering the work of what

was formerly six religious and benevolent bodies. Among other things, it conducts our missions in Africa, China, Japan, India, Tibet and other foreign countries; looks after missionary work in the destitute places of America; raises, and is constantly increasing, a large revolving fund to be loaned at a low rate to weak congregations for building their houses of worship; builds, equips and operates homes for orphan children and destitute aged persons; and renders that beautiful and necessary service of caring for those of our ministers who, through disability or the advance of years, are unable longer to carry on their work.

THE consolidation of enterprises into one imposed tremendous physical, financial and spiritual obligations upon this society. There is not time, and it is not necessary, to discuss at length the importance of its work and its excellent methods of performance. I am not one of its officials and hold no brief for it; but having been somewhat in touch with its work and problems, and hence a witness to its achievements, I should perhaps give a word of unsolicited testimony: It is that the United Society is doing its great combined task with splendid consecration and efficiency. As your agent in its field of Christian service, it is worthy, brethren, of your unbounded confidence and unqualified support.

Then there are our great educational interests, so essential to the training of our youth for Christian citizenship and for Christian service as ministers and missionaries. The management of these, some twenty-odd colleges, is consolidated under the leadership of the Board of Education of Disciples of Christ—an organization which is accomplishing wonders in its particular field.

Two other smaller, but relatively important, bodies whose names sufficiently describe them are the Association for the Promotion of Christian Unity, and the Board of Temperance and Social Welfare.

THE foregoing is a mere outline of the organizations that are doing our fine, up-to-date Christian service. They are sane, well-balanced and essential to the doing of the Master's work in this Twentieth Century. But they call for money, and large sums of money, and this must be furnished by the laymen who recognize their responsibility to God. As appears from the theme of this convention, a wonderful program has been arranged for this year. You will learn of it as the convention proceeds. But, friends, however wise our representatives are in planning, however eagerly desirous they are of rendering this service, however trained and efficient for doing it—everything falls if it is not supported by us laymen. Shall we, then, let this great program fail for lack of our moral and financial support? Or shall a policy of niggardliness barely let it pull through?

(Continued on page 39.)

Young China Is



Without a missionary in attendance, without any oversight other than the local native leadership, the Sunday school children of our South Gate church in Nanking, China, observed Christmas with a remarkable thank offering of money and gifts.



rying On Alone



This picture was taken in the mission compound at South Gate, Nanking, on the morning of December 25, 1927, just before the "gift service" was held. There were approximately five hundred pupils and teachers present. The average attendance at the four South Gate Sunday schools is around nine hundred.



Hobnobbing With Royalty

By J. H. BIERMA

HIS HIGHNESS, the Rajah of Sarila, a small native state twenty-two miles north of Rath, was to entertain His Highness, the Maharajah of Panna, a much larger native state about 130 miles toward Jubbulpore. We had met the Sarila Rajah several times in the last year and were asked to swell the crowd at the reception.

I took three evangelists in the Iowa Ford, while Mr. Vissering and three Indian preachers rode bicycles fifty miles.

During the afternoon, Mr. Vissering and I called at the palace and were received in the elegantly furnished reception room. Everything and everybody stood in readiness for the coming of His Highness. On the steps to the palace (about fifty or sixty steps) was spread a turkey-red strip of cloth. At the foot of the steps stood the sentry with gun in hand. To one side stood a squad of police and within the palace, servants were scurrying hither and thither doing the last things. The young Rajah was visibly a bit nervous—smoking many cigarettes—having expected the royal guests to arrive at any time during the last two hours. We had come simply to ask permission to go hunting in the realm, but His Highness insisted upon our remaining to swell the reception crowd, assuring us that it made no difference as to our not being properly dressed for the occasion.

The cortege did not arrive until about 7:30 and we were stationed at the front entrance where we could look up the straight driveway to the palace which was brilliantly lighted with electric lights, the power being furnished by an engine and dynamo. A corner was rounded and a flood of light from the big Rolls-Royce filled the road. Following the big car two mounted soldiers rode at a gallop and at a proper distance came a second high-powered car. As they came to a standstill in front of the palace steps, the police squad snapped to attention as the royal bearer blew a blast on the trumpet. His Highness, the Maharajah, alighted and also the royal escort, his two brothers. They mounted the steps, His Highness walking on the new cloth spread for him. As the Sarila Rajah conducted his guest into the palace the royal salute of thirteen cannons was begun.

The next day the Sarila Rajah sent a car for us that we might be present at the farewell ceremonies. When we were ushered into the palace drawing room, which is furnished in rose color, the Sarila Rajah and his royal guests were seated around the room according to their rank. Two chairs had been placed for us to the left of the Sarila Rajah. At his right sat the Maharajah, then his two brothers, then the ruling prince of Gaharauli State and his son, and some men of lesser rank, all in their of-



Palace of the Sarila Rajah

ficial attire. Upon seeing us enter, His Highness of Sarila rose and graciously received us with a warm handclasp and presented us to the Maharajah and his brothers, the whole company standing. When all were seated the Maharajah continued to smoke a highly decorated silver "hukka." An old bearded fellow seated at the end of the room was singing at the top of his voice, accompanying himself on a harmonium, and being assisted by a drummer! Conversation was next to impossible. After a few minutes the "hukka" was given up and a servant removed it from the room. The Maharajah went and sat by his host, while a servant placed before them a small table on which were two boxes of silver and plush, containing most costly jewels, which the Maharajah presented to His Highness of Sarila.

After this the Maharajah and his brothers left the room for a short time, presumably to say good-bye to the ladies of the household, Her Highness of Sarila being related to the Maharajah. During this time Mr. Vissering and I had a chance to ask the Rajah of Sarila about the customs in connection with the reception of royal guests. He talked with us quite freely and told us that just at that time his private secretary was distributing the Maharajah's gifts to all the Sarila state officials and servants. One officer came to show a beautiful diamond ring to his rajah before presuming to wear it.

We were told that a greater rajah must not accept hospitality from a lesser ruling prince. To overcome this he provides his own food and must not even accept water from the hand of his host. Or he may pay one hundred rupees into the treasury for each day of his visit.

When the Maharajah returned to the room we had an opportunity for a little conversation with him and his younger brother who is in charge of the state workshops at Panna. His Highness invited us to visit his State and make use of his mechanics for overhauling motors.

The time came for farewells and, ac-

cording to oriental custom, His Highness, the Maharajah of Panna, asked His Highness of Sarila for permission to depart, which of course was granted. After handshakings and good-byes, the rajah moved to the veranda, where servants opened gold embroidered velvet parasols for their respective rajahs and the whole company moved down the steps toward the waiting motors. They lingered just long enough to have photographs taken and as the royal party moved down the steps a priest chanted in a soft monotone. As they neared the bottom of the steps a number of men stepped out from the crowd and with quick words of eulogy and deep bows touched the Maharajah's feet. After the presentation of flower garlands and the showering of rose petals, came the departing blast of the trumpet followed by the firing of the royal salute of thirteen guns. The Rolls-Royce and Lanchet cars were pushed quietly into position. The Maharajah seated himself at the wheel of the Rolls-Royce, his brothers sat in the back seat and the rest of the party got into the other cars, then His Highness of Sarila seated himself beside the Maharajah and the royal cortege moved off. His Highness of Sarila returned after accompanying his guests for forty miles.

Mrs. Bierma and Mrs. Vissering and the children were received by Her Highness, the Rani, in the afternoon and the following morning. She was very nicely dressed, but was barefooted! She chatted cordially and asked for advice as to the feeding of the baby prince.

The next evening the rajah allowed us to stretch a curtain near the palace steps and show colored slides of the Life of Christ. For forty minutes he looked and listened. The humble native preacher must have been inspired by the fact that a ruling prince was listening to his lecture. Much of the time the work of the preachers is with the depressed classes, so that such an opportunity of presenting the claims of Christ to members of royal families seemed to mean much more to our workers than we had expected. I believe this little touch with a ruling prince has put new life into our workers. They have suggested that they would like to buy an elegantly bound Bible and present it to the Sarila Rajah from our Christian community.

When we were about to leave His Highness very graciously asked if we would not be coming to the palace now and then as we did last year. Because a son and heir to his throne was born shortly after our visit, he laughingly said, "Your coming last year was most auspicious." Then he went on and said, "But I am really serious about it, for I firmly believe that one cannot but be benefited by contact with people who devote their lives to the service of others."

A House or a Home

By JOSEPHINE M. STEARNS

MANY people are disturbed over what is sometimes referred to as the breakdown of the home. Certainly so far as family life may fail in America, will the church be undermined and our national life imperiled. Christianizing family relationships and developing right attitudes in the hearts and minds of children in the home, constitute vital tests of our Christianity. In the Christian home in large measure, the success or failure of the world-program of the church is being determined.

Respect for personality, friendliness, helpfulness, neighborliness, justice, co-operation, generosity, appreciation, sympathy, loyalty and brotherly love constitute the ascending scale by which Christianity becomes victorious in its contacts throughout the social order at home and among all peoples.

Some say that the young people of the church today are selfish pleasure seekers more than seekers of God. In whatever measure this is true will the Church of Christ be robbed of the forces for making Christianity effective around the world, and parents are primarily responsible.

We are impressed anew with the manifest wisdom of God in establishing the family as the first and fundamental institution. The Master himself was prepared for life in a home chosen for him by the Almighty. The protection, care and nurture of young lives carry with them the idea of their training for the varied situations and responsibilities of life.

Yet there is a perilous trend in America today for parents to shift to the school, with such help as the church can succeed in injecting, the education and training of their children. But no device or educational plan for schools and churches can do or undo that which is, in the very nature of things, to be determined by heredity and home influence.

Doubtless the most strategic work of the church could be its leadership in the building of Christian home life across America. This also is fundamental in its missionary movement around the world. It is more important that the Christian home transmit its ideals to its children than that the church inculcate its creeds. "The church could double its influence in a single generation by teaching the art of Christian family leadership to its married members."

The right rearing of children is the most exacting and difficult of the fine arts. Many people assume parenthood with little thought or preparation for its responsibilities. Should not the church lead the thoughtless to understand and the unskilled into effective

methods of child training? Out of the homes of America come all the human assets and liabilities with which the churches and the courts have to deal. Doubtless adult classes in the Sunday schools would secure quite as much help in meeting the responsibilities of life from a series of lessons on "The Christian Family" as from lessons on Jewish history 3000 years ago.

Every life, consciously or unconsciously, is determined by a dominant aim or purpose. With many it is a struggle for existence, with the securing of food the paramount issue. But "man does not live by bread alone." In every life in America if there is a will for it, there may come something of the illuminating trust of Christ and of the

The House and The Road

The little Road says, Go,
The little House says, Stay;
And O, it's bonny here at home,
But I must go away.

The little Road, like me,
Would seek and turn and know;
And forth I must, to learn the things
The little Road would show!

And go I must, my dears,
And journey while I may,
Though heart be sore for the little House
That had no word but, Stay.

Maybe no other way
Your child could ever know
Why a little House would have you stay,
When a little Road says, Go.

—JOSEPHINE P. PEABODY.

graciousness of spirit which can grow from it. With most of us the main drive seems to be the acquiring and enjoyment of material things. Selfish gratification in many lives is blighting the spiritual and making the physical paramount.

Children reared in such an environment and under such influences can hardly be led to dominant aims of life above those of self quest and pleasure.

"That which makes a family Christian is a common, unifying, Christian aim. When an individual becomes a Christian, he proceeds to unify his life around a central motive. This is the meaning of faith, repentance and obedience to the gospel. This must happen also in a family that desires to become Christian. Such a home must have a change of heart. Conversion in the individual means a shifting of interest. In the family it can mean nothing less than that the group is living to glorify God.

"Average church families are danger-

ously like the Scribes and Pharisees of Jesus' day. They are cultured and respectable. They are prominent in the church and in the community. They love their friends and obey the laws of the land. But Jesus remarked that even the publicans and sinners do that. All this put together does not make a home Christian. A Christian family must seek to make a Christian contribution to the world. They must at times talk about their purpose. They must make it the main thing. The leading question of such a home will not be how to make its children's pathway smooth, but how to send them forth to bless the world. The home that is willing to sacrifice to be a blessing, and only that kind of a home, is Christian. Other homes may be happy or cultured, but they are not Christian.

"It is the most tragic thing in modern church life that half of our homes are losing their children from its circle. They are unable to transmit their Christian ideals and emotions to the younger generation. It is more important that ideals and emotions be transmitted than formal creed. The children will find the creed if they feel the power of the aim. It is the judgment day of a church when family history reveals that there has not been enough shared idealism and Christian aim to carry over into the lives of its children. They are living for something else.

"We are now ready for the statement that a large number of church homes are generous enough to be cultured, but too selfish to be Christian. They are kind to each other, but indifferent to the needs of the world that makes their existence possible. Privacy and comfort have shut out the neighborhood, the nation and the ends of the earth from their lives. They are glad to receive God's gifts, provided they are not required to take an interest in his children."

Charles Darsie in a little book called *The Christian Family* brings an invaluable message to every Christian parent. All parents and teachers of children will find great interest and advantage in the study of its chapters. After careful perusal of the pages of this little book, thoughtful parents must conclude that the most significant work of life is that of right home-making.

It has been suggested that pastors of churches might well gather together all the fathers and mothers in the congregation occasionally, for the express purpose of deepening in them the realization that they are the creators of the future. The Christianizing of homes is prerequisite for the evangelization of the world and the reconstruction of the social order.

A Round Robin Letter

By LOIS NICHOLS BARE

Sent to members of the class of 1919, Cotner College, of which Mrs. Bare was a member. Of the fourteen members of the class, nine were missionary volunteers, five of whom reached some foreign field. A reunion of the class is planned for 1929 at the Cotner commencement, when Dr. and Mrs. Bare expect to be home from Tibet on furlough.

I HARDLY know where to begin in trying to catch you up with our affairs because I do not know how many of our letters have been getting to America during these months of civil war and ungoverned populations. For a while it seemed that our peace was not going to be much disturbed by the fighting. We are almost entirely cut off from communication with the outside world, and were concerned over the fact that it was impossible to get either money or supplies. The annual drug order for the hospital and dispensary sent more than a year and a half ago is somewhere on the road if it has not been confiscated by the Chinese or the French. Needless to say we need the drugs very badly, but there is no prospect or possibility of getting them for several months or a year. Sugar, soap, candles, clothing, etc., ordered by the mission families are also on the way with little prospect of arriving.

The situation briefly sketched above, together with the fact that the American and especially the British consuls were strongly insisting on the evacuation of their nationals caused the Duncans to leave a few months early for their furlough, and the MacLeods with their three young children, to go with them. Both families turned over, to those of us who remained, such clothing, supplies and money as they did not require for the trip out, thus making it possible for us to hold the station so much longer in the hope of the road's reopening.

We have been enjoying (?) the annual fall panic here for the last several weeks. Here on the border there is always friction between the Chinese who have occupied the country and the Tibetans to whom it rightfully belongs. The Tibetans within the last year have retaken all of this section of the border except Batang valley. They have threatened to come in and sack Batang every year for the last twenty years and have attempted to several times. This year the effect and incentive were increased by the fact that one "big" lama has sided with the Chinese, who, thinking to strengthen their weak forces gave him a military title and some arms, and sent him back to his own village. He got into trouble then with two or three all-Tibetan lamas and their men, who drove him back to Batang and settled outside the valley. After several days of rumor and suspense the Chinese general sent a force of soldiers out to meet the enemy and they fought for two days. On the second day ten wounded were brought to the hospital. One of them died the next morning; all the rest are still alive.

The Chinese general here asked that the foreigners either move into the city temporarily while the revolt of the Tibetans is threatening, or permit him to establish one "pi" of soldiers in the hospital for our protection. Of course to move into the city would be to lose most, if not all of our movable property as well as that belonging to the mission, so we gave permission for the quartering of twenty soldiers and an officer in the hospital. That was about a week ago and the soldiers have not been placed, so I guess he did not have them to spare or he thinks the danger is past or he was bluffing. In the meantime two nights ago a band came down and got our three cows. They took our yearling calf, too, but he got away and came home.

This morning Edgar built what he called a barn and calf yard with high blocks. Then he got two dead tennis balls and his rubber ball for "cows." He called one little wooden doll "Aku Nemah," the name of our gardener, and two others "lobbers" (robbers). Then he played for a long time getting the cows in and out of the barn, urging Aku Nemah to watch them, and bringing the robbers up to drive them away. The modern psychologists would think it awful for a two-year-old to be so familiar with the idea of robbers and robbery, but I do not know how it can be prevented in this country. I have succeeded in keeping him from having any fear associated with the term. He told me this morning he did not like big robbers and I have heard him urge our servant to go out and find them and "spank them hard," but he says he likes "little robbers" and if he found "a tiny baby lobster" he would love it . . . The idea is absolutely original with him. He has a strong and active imagination, and already tries to "make up" stories to tell to his folks. He starts "One day there was"—and the marvelous happenings begin.

Doctor has charge of the hospital here, besides the care of all the foreigners—three families and Miss Young, and he is subject to call for native cases outside the hospital at any hour of the day or night. In addition he tries to get in from two to four hours of language study each day.

I have the management of the home and care of Edgar, evangelistic work among women and children patients, the primary department and junior congregation of the Tibetan Bible school, besides my language study. Our language problem is difficult because the dialect spoken here is very unlike the book Tibetan and we have to learn to read

one and speak and understand the other. Then there has been a large intermixture with Chinese, and one is really poorly equipped who does not speak and understand Chinese as well as both kinds of Tibetan.

Aside from language difficulties and the fact that Tibetans are by nature exceedingly unresponsive to the gospel, and by religion are hostile to it, our chief problem lies in the difficulty of getting money and supplies to the station. We are three families trying to manage a five-family station and are short of most supplies, while one family and Miss Young are due to leave on furlough within a year. We can see no probability of relief coming short of two years except perhaps in the way of a possible caravan of supplies. The consuls are still urging evacuation, so neither business firms nor individuals are in a position to start supplies in our direction and such supplies as are on the way cannot move without foreign intervention and assistance. If any of you would like to try out your private airplanes and make a new world record, come on over. It is I think the only way you or anyone else can come this year or next.

Please do not infer we wish we had not come or would be anywhere else if we could. We thank God every day that we are here and only ask to be permitted to remain. When the class babies begin to make life decisions I would ask nothing better for any of them than that they could be missionaries in Tibet.

If any of you are rich and located where you can, won't you please go into a corner store and buy a whole rupee (twenty cents) worth of good chocolates and when you eat them think of me. I dream over and over that I am in America and buying candy, but something always happens to it before I get any of it. Sometimes my money is not good, sometimes I haven't any, sometimes the store closes, sometimes the clerk won't come, and sometimes I just wake up. I think my son is like his mother, for some one sent a pound tin of peppermints for our Christmas, 1925, and they arrived in good condition in June, 1927! Whenever Edgar sees me unlock the storeroom he trots after me saying, "Mama, I need one little bit candy, please, please." I used to give him one, but now I tell him he has to wait until Christmas.

To illustrate what sort of mail service we have, in the last mail, which came in not long ago, we received two of last April's magazines and one September paper.

Some Impressions of India

By STEPHEN J. COREY

INDIA is a beautiful country in many ways. It is not denuded of trees like China. Many trees are sacred to the people and everywhere you see them spreading their green branches widely and giving shade to man and beast. One tree at Bilaspur, planted by our pioneer missionaries forty years ago, spreads its branches 140 feet and a banyan tree at Hatta has twenty-one trunks and a spread of 150 feet. You are rarely ever out of sight of green hills or mountains in India. The little wheat fields in central and northern India are beautifully green just now and blend together into one great field, as they stretch away in the distance.

The Poverty of India

The people are very poor. About seventy per cent of the population is composed of agricultural serfs who are always in debt to their landlords or village owners. The wage of laborers in the village farm life ranges from eight to twelve cents a day in most parts of India. Many men have to support families on this, with perhaps a few cents added by the labor of wife and children. The people are undernourished and anæmic and disease stalks almost unrestricted through the land. Although great



S. J. Corey with G. L. Nathaniel, his efficient interpreter, who is a Damoh Orphanage product and now headmaster of Bilaspur Boys' Middle School

herds of cattle roam the frequent uncultivated areas and gain a precarious existence by grazing, they give little milk and the religious prejudices of the people prevent them from ever killing them for food. Many of the people sell their better grains, like wheat and rice, and live for the most part on the cheaper and less nourishing grains. Poverty and oppression of caste and landlord, have taken the spirit of initiative from the people and ignorance and superstition keep them enslaved.

The Degradation of Religion

Temples and sacred trees and painted gods and worshiped stones are everywhere. There is little to elevate and much to degrade in the religion. I have been to many lands but nowhere have I seen the moral uncleanness connected with temples and priests and "slaves to the gods" (women), as here. It is a nightmare. Religion is prostration and pilgrimages and holy places. The blind lead the blind and both fall into the ditch.

The Curse of Caste

Although the leaven of Christianity and reform is slowly changing the outlook, yet iron-ribbed caste holds fettered the great majority of the people. An educated young Hindu lies dying in our tubercular sanatorium at Pendra Road because his caste forbids the eating of anything from animal life. To eat eggs or broth or meat would break his caste and make him an outcast in this world

and the next. He speaks English fluently, confesses to Dr. Lutz the unreasonableness of caste, but despairingly says, "What is established I cannot change." To have immoral relations with a woman of another caste is nothing, but to eat with another caste or receive food or water from their hands, or to intermarry, is anathema forever. For a high caste Indian to become a Christian usually means breaking caste, being driven from home, losing all property and giving up wife, father, mother and friends. Caste is unreasonable, inconsistent, inexorable, cruel, damning—yet it is of the gods!

The Leaven of Christ

There are thousands who claim Christ as the greatest teacher, who unobserved try to follow his ideals and who have only praise for him. They do not confess him openly and they do not unite with his church, because they are bound by custom and caste. Much is being said about Jesus and men like Gandhi and other leaders who exhort the people to follow the Sermon on the Mount. The leaven of Christianity is at work and brave Indian leaders, who are not avowed Christians, are speaking and writing against caste, child-widowhood, child-marriage, temple women, "untouchableness." Some day even caste will break down.



Hindu child wife in mission school, Bina
Soon to be taken from school to go to her husband's home. The red dot on her forehead indicates her marriage. If her husband should die she would be a widow for life and an outcast.



George H. Singh and his wife, Ruth, Harda, India

Mrs. Singh graduated from Hiram College and received his M.A. from Butler. He teaches in the high school at Harda and superintends the middle school. Mrs. Singh was needlework superintendent in the Kulpahar Industrial Home.

The Power of the Gospel

Christian work is hard, but there is much to encourage. A. McLean visited India about thirty years ago. He spoke to seven Christians in our Mungeli district on "Be ye faithful unto death and ye shall receive a crown of life." All but one of the seven remained faithful, three have died in the faith, three are living and serving Christ today. Now, instead of seven Christians in Mungeli district, there are more than one thousand, and hundreds have gone to their reward. The eighty leper Christians in their church at Mungeli are the happiest people I have seen. They praise God continually for his saving grace, although most of them have lost hands and feet. In Damoh more than a thousand Christian boys have passed through the orphanage, and some of them are to be found as preachers and workers in every one of our stations.



W. G. Menzies took this poster of The Nativity out to India with him. It is being shown at the Pendra Road Christmas Fair, in which seventy-five villages were represented and over 2,000 people attended. There were 800 entries for agricultural and other prizes. Leta M. Brown is shown in the foreground.

Has It Paid?

By NONA E. WRIGHT

"YES, I am grateful that I am a Christian."

So spoke a little Mexican man as he lay on his bed with his Bible and some leaflets near at hand. A week or more before he had been injured as he worked at his job on the section. He had suffered much of this time but despite this fact he could read. The folk of the Mexican Sunday school had been asked to read the book of Matthew so he had made use of his time and had completed it and not it alone but Mark, Luke and most of John.

At the time of the above remark however he had been reading one of the leaflets, "Why I Am a Christian" written by a Mexican who had been a Catholic. He was telling the worker who had called the story of the leaflet and upon being asked, "Does it make you glad you are a Christian?" he had replied in his characteristic earnest way, "Oh yes, I am grateful that I am a Christian."

"Yes, we are happy now." The remark was made by a wonderful Mexican mother in speaking of the joy that had come into their family life with the coming of Christianity. Two weeks before one of her boys, aged twelve, had made the confession. He had wanted to come before and so had an older son, but the mother and father, still feeling the ties of Catholicism, had not wished them to take the step. On this afternoon, however, they had called the boy to them and told him if he wished to go they would not object. He did want to go and he did. The other boy would probably have done likewise but was not able to be present on that afternoon. Upon being questioned after the services, the pastor found that the mother and father were themselves "almost persuaded." Only a few questions had to be answered—only a few

doubts removed and they too were ready. On the following Sunday they came and with them the older boy, about eighteen, another son fifteen and a younger boy eleven. And they were not all. Five others who had also been very much interested but who had been wavering between the hold of Catholicism and the claims of Christianity decided once for all to become Christians only.

This wonderful family during the week between the time that this first boy made the confession and the time the rest of them did so, began family devotions at the evening time, and the fine thing was that the older boy who had not yet made the confession led them in their devotions. The practice has continued. The mother who does not read Spanish or English herself is taught at this time the words to the songs that are sung at the Mission.

"Does he often give that much?" This was spoken of the head of another fine Mexican family who had become a Christian, together with four of his family. There were eight mouths to feed in that family, eight bodies to keep warm and well and only two hands to bring in the wherewithall. And yet this earnest Mexican man willingly shared with his Creator a tenth of what he made.

"Yes, it often costs us around \$3.00 each to come, but we will be here as often as possible." So spoke a young Mexican man who together with his friend had lately become Christians. They worked on the railroad at a place several miles distant, and in order to attend the services they must spend one or two nights at the hotel and of course be out the price of a number of meals and their car fare. This is done however with far more regularity than many of our own people attend church.

Two years ago the young people's department of the University Place Christian Church, Enid, Oklahoma, decided that they would like to do some definite missionary work. The missionary committee was asked to make an investigation of possible fields. It was found that there were about ten Mexican families in the town for whom nothing was being done in a religious way. The final result was that a little Mexican Sunday school was started in the home of one of the Mexican families. The young people were very fortunate in finding in the local congregation a man, Louis England, who spoke Spanish well and who was willing to give of his time to the teaching and leading of those who were unable to speak and understand English.

The first year held many discouragements—many times only the members of one Mexican family were present, but the services were continued. Before the close of the year the efforts of the workers were rewarded visibly when five members of this family came into the church. During the second year the interest steadily grew until the average attendance reached thirty-five, and sixteen became Christians.

Has the work been worth while? Yes, all who know feel that it has been indeed worth while, and it is the earnest desire of these workers and sponsors that our churches all over the homeland take up this work. There are thousands of Mexican people within our borders and all too seldom nothing whatever is being done to help them find a "better way," religiously. And how often have we found that they are truly desiring a better way! They are timid, however, and they will not intrude. You must open the way and you will receive the gratitude and love of a people who are able to appreciate the Christ who died for them.

From a Layman's View-point

(Continued from page 31.)

Or shall we get behind it with a will and do our full part, graciously and cheerfully? Last year we had the pathetic spectacle of the United Society's withdrawal from some of its important work solely for lack of the necessary money.

What we have been considering is our regular work. This must be maintained at all hazards, and particularly must not be slighted in the least because of special enterprises. But from time to time there come these special causes which are of great importance, and simply must be taken care of by additional contributions, even to the point of burdensome sacrifice. Two of these are before us now. One, in full swing, is the building of a great temple of worship in the national capital. It is a wonderful venture, made possible by the initial contribution of a hundred thousand dollars, and of equally valuable time and effort, by R. A. Long, our foremost layman. Many other laymen, to the extent of their abilities, are relatively matching his splendid offerings; but to succeed we must all respond. It is only once and for all time. What a power it will be in bringing hundreds of Disciples into a church home in Washington! What an inspiration to thousands of our people annually visiting Washington, who at times are depressed at the small part our communion seems to play back in their home towns! What a striking proclamation of our plea to the hundreds of thousands of yearly tourists from this and all foreign countries!

The other special enterprise, to come a little later, is the proposed new contributory pension system, by which our faithful ministers, when they become unable to continue their work, will be cared for, not as objects of charity, but as servants of the Lord, who have earned this support as truly as that received during their years of active service.

There is one other great cause which, while not peculiar to our people, should nevertheless be constantly on the mind and conscience of our laymen. This is the Eighteenth Amendment, the greatest forward step in practical Christianity that the world has ever seen. While it is rock-ribbed so far as our generation is concerned, yet when we consider the determined, systematic organization of its opponents throughout the entire country, in what seems destined to be a continuous campaign of unprecedented misrepresentation of the facts and nullification of the law, and when we realize that the coming generations will not have the saloon, which was the convincing object-lesson for us, but instead will have the bootlegging, hip-pocket flasks, home brew and disregard of law, we may well tremble for the future of this great contribution of Christianity to American happiness, efficiency and prosperity. The only sure preventive of this law's ul-

timate repeal is its active, courageous, vigilant support by Christian laymen, and their determination, by contributions to the educational work, by their personal influence and efforts, and by their votes, to secure the effective enforcement of the law. Thus, and thus only, can we retain what we have; and no service open to a layman will bring more joy to the Master.

In closing this discussion of us laymen giving of our means and of ourselves to Christian service, may I quote these lines, entitled "Out of This Life":

Out of this life I shall never take
Things of silver and gold I make.

All that I cherish and hoard away,
After I leave, on earth must stay.

All that I gather, and all that I keep,
I must leave behind when I fall asleep.

And I wonder often what I shall own
In that other life, when I pass alone.

What shall they find and what shall they see
In the soul that answers the call for me?

Shall the great Judge learn, when my task is through,
That my spirit has gathered some riches, too?

Or shall at the last it be mine to find
That all that I'd worked for I'd left behind?

To Ministers in the Laymen's Behalf

Up to this point I have been talking to us laymen. There are also one or two things about which I wish to speak to our ministers in behalf of the laymen.

The most important of these is one that has given the laymen of the church great concern, but which can be righted only by the ministers. It is the unfortunate discord, amounting almost to division, among our churches. I have hesitated to refer to this lest it appear presumptuous or otherwise improper; and yet it would seem that this large and representative gathering of our people might, without impropriety, be reminded of any condition which is hurtful to our cause.

That this discord exists is a fact which, however distressing, must be recognized and should, I think, be dealt with. To refuse to face it, to deny or conceal it, to ignore it, to wash one's hands of it—these would be simply evidences of a spiritual cowardice, which merely postpones the day of adjustment or surrenders without an effort toward adjustment.

Considering in retrospect the great movement of which we are a part, we recall that it was born, more than a hundred years ago, of the divisions among Protestants. Different religious bodies required that men seeking to come to

Christ should believe certain doctrines, formulated by them, as conditions precedent to entry into their respective organizations. The main, if not the sole, ground for our communion's coming into existence was to furnish a simple apostolic platform upon which all Christians could stand, and to establish an organization wherein they could work together for the upbuilding of Christ's Kingdom on earth. Its motto, if I remember rightly, was: "In faith, unity; in opinion, liberty; in all things, charity." In other words, we stand out among the religious forces of the world as one body that is preeminent in pleading for Christian unity and presenting as its basis the democracy of the church, which is the background of the New Testament organization. In such a body both liberty and unity must be fundamental. To deny, on the one hand, all the range of variety and liberty which are found in New Testament precept and practice would be to stultify the very plea we make. On the other hand, to aid or abet dissensions, or to wage strife over matters of personal or organizational disagreement, so as to make for discord and possible division among the churches, is to render futile our plea for unity.

The vital problem now before the Disciples of Christ is to determine whether an association of free churches, such as ours claims to be, can retain its democracy and yet be efficient for carrying on the work of the kingdom through duly constituted and properly controlled organizations; or whether such a democracy is foredoomed to chaotic inefficiency, to constant disorder and to ever-imminent peril of disruption.

Can such a democracy of free churches of Christ really build a brotherhood of the disciples of Jesus? Or is the attempt inherently weak, necessarily chaotic—in short, hopelessly a rope of sand? Sometimes we seem to be approaching the question, not whether such a democracy can function as well as some other type of church organization, but whether it can function at all.

As Christ's disciples we must do the missionary, benevolent and educational work which loyalty to him demands. If, however, we cannot progress toward the orderly and efficient carrying on of this work of the Master with substantial harmony among ourselves, then is not such failure a virtual surrender of the plea so heroically and confidently made by our fathers? Or worse, is it not an inexcusable abandonment of our effort to fulfill the prayer of our Lord for a demonstrable unity of believers that would convince the world, yet a unity in which men would still hold fast to the liberty wherewith he set them free?

If the Disciples of Christ, after more than a hundred years of history, cannot build this brotherhood of free churches wherein these churches representatively shall carry forward, in peaceful unity

(Continued on page 60.)

Board of Education and Work of Our Colleges

"Ice King" of North Carolina dies—Three hundred thousand dollars earned by student workers at Drake—Goal set at \$1,100,000 for California Christian College—Spokane holds record for banquet group

ON FEBRUARY 13, James W. Hines of Rocky Mount, North Carolina, passed to his eternal reward. Mr. Hines was a director of the Board of Education of the Disciples of Christ, and a valued member of the board of Atlantic Christian College. Though seventy years of age, he was mentally and physically alert, and keenly alive to present day situations. He had large interests in the manufacture of ice and was known as the "Ice King" of North Carolina.

His unflinching interest in the cause of Christian education, especially in the preparation of young men for the ministry, led him to give \$100,000 to the endowment fund of Atlantic Christian College. A statesman he was, in truth. To his home church he was a tower of strength. A debt of \$8,000 on this church was provided for in his will.

The funeral service from his home on February 15 was conducted by W. C. Foster, his pastor; Willard Conyer of the Presbyterian church, and Abe E. Cory of Kinston, North Carolina.

On March 6, at the chapel hour, a fitting and impressive memorial service

was held in Atlantic Christian College chapel.

There are left to mourn the passing of this great and good man beside his many friends, one daughter, Mrs. Marvin Robbins, and two sons, J. W. Hines, Jr., and Thomas Hines.

Wilson, North Carolina. The board of trustees of Atlantic Christian College has purchased forty-two acres of ground on Raleigh Highway, which is about two miles from the present location and about a half mile from the western city limits. The present growth of timber will afford ample opportunity for selecting and preserving beautiful young trees for the campus, and the increased acreage will provide for expansion in the matter of much needed buildings and athletic grounds.

Des Moines, Iowa. Drake University students have had the opportunity to hear in chapel this year, as they do each year, world-famous leaders from the United States and abroad. A dozen men who are known throughout the United

States, and some whose fame spreads throughout Europe and Australia as well, have spoken from the chapel platform at the regular assemblies which occur on each Tuesday and Thursday. Among a number of prominent lecturers during the month of March was Professor Jiri V. Danes, the most distinguished geologist in Czecho-Slovakia, who spoke on "The Karst Phenomena," and Baron Alexander Meyerdorff, a Russian by birth, who is now a reader in Russian laws at London University, London.

The annual report of the employment bureau of Drake University for the year just closed shows a total of \$225,413 earned by students at work secured for them by the bureau. There were 800 students working through the bureau last year. The monthly earning of students amounted to \$18,784.50. There were 236 students working for room and board and in this way a total of \$102,960 was earned. In addition to this sum, our student pastors earned approximately \$40,000 preaching in churches throughout the state, and not less than \$35,000 was earned by Drake students who secured



Glee clubs, California Christian College

work without the aid of the bureau. This makes a total of at least \$300,413 earned by our student workers this last year.

Hiram, Ohio. The Men's Glee Club of Hiram College made an eastern tour this year. The club gave its initial concert in the Columbia Heights Christian Church at Washington, D. C., and the second concert in Baltimore. Then on to New York City, where they presented their program at the Central Christian Church. On their return trip they stopped at Auburn and East Aurora, New York, Scranton, Pennsylvania, and Geneva, Ohio.

Knute Rockne, the Notre Dame football coach, gave a lecture in the gymnasium to the students of Hiram College, February 28. Rockne is very popular with all college students and the gymnasium was filled to capacity.

Hiram College and Bucknell College, Lewisburg, Pennsylvania, opened forensic relations during the second week in March in Hesperian Hall, Hiram, with a debate on the question: "Resolved, That the convention system should be substituted for the direct primary system of nominating."

Los Angeles. Fifty-four new students entered California Christian College at the beginning of the second semester on February 8, which gives a total of 406 students for the year. The enrollment is twenty-three more than that of any previous year.

The Drake University male quartette and their accompanist were guests in California Christian College dormitories during their seven-day stay in Southern California. They made the Santa Fe trip from Chicago, giving concerts en-route, and at Los Angeles they appeared eight times. Two of their concerts were broadcast over Radio KNX.

Dr. H. H. Harmon made a trip recently to California to meet with President Arthur Braden and the executive committee of California Christian College to plan for a crusade for that institution. The goal was set at \$1,100,000 to be devoted largely to endowment.

Lynchburg, Virginia. The student body and faculty of the Lynchburg College, and art lovers of the city, attended the exhibition of paintings which was held the first week in March in the art studio of the college by Miss Georgia Morgan, who is the head of the Art Department of the college and has studied under the most prominent painters of America, and is a "Fellow of the Pennsylvania Academy of Fine Arts."

Lynchburg College adopted a novel plan to decide upon its representative at the International Youth Convention of the Disciples of Christ, to be held in Columbus, Ohio, April 19 to 20. Each person desiring to try out for the honor



Kappa Beta, University of Kansas

was required to prepare and deliver a ten-minute speech on the subject of "Christianity and Industrial Relations." Judges from the city selected one person to represent the college. John Turner was victorious in the final tryout. Mr. Turner has been active in extra-curricular affairs during his college course, besides being a consistent honor student. He is now president of Tau Kappa Alpha Debating Fraternity and editor-in-chief of the *Argonaut*, the college annual, as well as a member of the Parnassian Club and the publication board.

Lexington, Kentucky. The summer session of Transylvania College and The College of the Bible is being pushed forward with great vigor. Professor George V. Moore will be the director.

Dr. W. E. Garrison, professor of church history in the University of Chicago spent a couple of days recently in the Transylvania library searching for source materials bearing on early American Christianity. Many rare and valuable documents were found, and they are being photostatted for future reference.

Enid, Oklahoma. A news item of interest to the Phillips University alumni comes from Alexander Paul of missionary fame. Mr. Paul tells us that he recently dined with Dr. J. D. H. Lamb, a graduate of Phillips University, who is professor of philosophy in the University of Nanking, and found he had been robbed by a war party of almost all his earthly possessions. Besides his work in the University, Dr. Lamb lectures on psychology in two other Chinese universities.

Spokane, Washington. The enrollment for the second quarter 1927-28, brought an increase of sixteen students to Spokane University, making a total of 153 thus far for the year. Of these seventy-seven are women and seventy-six are men. Ten of the new students enrolled are members of the Christian church. This brings the total enrollment of our own young people for the two quarters of this year to 109.

The Spokane University Crusade, being conducted under the direction of the De-

partment of Endowments of Board of Education, now holds the record for the largest banquet group of Disciples in history. On March 12, the occasion of the fellowship dinner of the crusade in Seattle, 1,296 persons were in attendance. George E. Aydelott, associate director of the crusade, states that 466 tickets were sold to members of the University Christian Church alone, this being the largest single church delegation. Attendance so much exceeded expectations that three dining rooms at the Chamber of Commerce had to be used to accommodate the guests, and the program was given in relays, three times during the evening. Mr. Aydelott reports that the crusade total has reached \$120,000, with all of West Washington, Idaho, and Montana yet to be visited.

Indianapolis, Indiana. Dr. E. R. Moon, professor of missions and Bantu languages in the College of Religion of Butler University, has received a request from Dr. N. J. Warmelo, Hamburg, Germany, for a copy of his "First Lessons in Lonkundo," published in 1917. Lonkundo, which Dr. Moon helped to reduce to writing during his fifteen years' residence in the Belgian Congo, is one of the languages of the Bantu linguistic group of Africa.

Associate Director H. D. Corwin of the Kansas Christian Crusade reports that \$200,000 has been secured toward the goal of \$500,000.

Dean Everett W. Lord of the college of business administration at Boston University has made public the statement, based upon the facts, that college men, in his estimation, prove beyond a doubt their superiority in the matter of earning a livelihood.

Dean Lord's figures show that the greatest yearly income of an average man with only an elementary education is \$1,700, whereas the average high school graduate gets as high as \$2,800 a year and the average college man can obtain a maximum stipend of \$6,200. The interesting advantage shown by Dean Lord to the latter group is that whereas in the case of men with little education, their maximum earning capacity is at the age of forty-five, the college man's income may steadily rise to reach a high point at the age of sixty-five, while the incomes of other groups have fallen some distance at that time.

Dean Lord also points out that although only about one per cent of the men in America have gone to college, yet three men out of every five in "Who's Who" are college graduates, and consequently, are the figures of importance in the nation.

—H. O. PRITCHARD.

To prevent motor car accidents in Constantinople, dumb persons must wear red ribbons around their hats, deaf persons yellow ribbons, and blind persons white ribbons.

Speaking of Books

Christ in the Crucible

THERE is much truth in the saying that any man can write one book, and in the implication, "and no more." Those who read "The Christ of the Indian Road," by E. Stanley Jones, would agree that the author might well rest content without risking another volume. And yet, whatever misgivings may attend one's opening of the same writer's "Christ at the Round Table," he will soon conclude that the later book is the greater of the two. It goes deeper both into Indian life and into Christian experience than the other volume. It gives clearer assurances of Christ's ultimate and complete acceptance in the world's most religious land and at the same time presents to Christians everywhere an arresting challenge to justify their profession of faith. It was a great book to read in the days before Easter—a veritable revival within itself—and such a revival as any sincere soul would welcome any season.

No other man in any land holds such a place as Stanley Jones holds in India. There is no more vigorous and uncompromising preacher of Christ anywhere and the leading non-Christians of every city he visits listen to his addresses and join unreservedly in his conferences. What he calls his round table conferences are composed of groups of fifteen or twenty prominent Hindus, Mohammedans, Buddhists, Parsees and Christians, the latter not more than a third or a fourth of the group. All are on an equal footing—there is no head to a round table. A Hindu started this extraordinary series of conferences by asking Mr. Jones to meet a number of his friends at a teaparty where he could speak more intimately than in a public hall. There the mayor of the city, a non-Christian, said, "I hear you speak about finding Christ. What do you mean by it?" After that question had been answered simply and frankly in the terms of Mr. Jones's own experience, the mayor said, "Now tell me how I can find him." At the next conference each man was asked to tell what religion meant to him in experience. Each faith was thrown unreservedly into the crucible of their earnest but sympathetic discussion. All were together seeking after truth, not in academic, theological or philosophical terms, but in terms of actual life. Whatever each had found that was good he was willing to share with the rest.

The book is not a mere chronicle of the conferences but an understanding report of them and a series of illuminating chapters suggested by the conferences and illustrated out of them. Some of the author's conclusions appear in succinct form in the following passages from the third chapter:

"Here systems built up through millenniums, by prayer and tears and austerities and pilgrimages and thought and aspiration, have let their devotees speak. What has been the voice? What impressions

write themselves upon the mind and heart as one listens in at these conferences?"

"In the men who took part was a very great deal of intellectual and spiritual culture. They were men of whom any nation might well be proud."

"Again and again I felt no one has a right to teach others who is not learning from them. I came to India with everything to teach and nothing to learn. I now stay to learn as well, and I am a better man for having come in contact with the gentle heart of the East."

"Although there was naturalness and willingness to speak, the impression one gained was that we were all being called upon to face religion and life in a new way. 'As I sat here awaiting my turn to speak I felt it was like an approaching Judgment Day,' said a thoughtful Hindu. 'I have never faced my life under this scrutiny before.' We all felt that we were entering a new stage of religious inquiry in India. The traditional attitude toward religion is beginning to give way to the experimental."

"Men are incurably religious. Religion put out by one door comes in by another."

"Humanity is fundamentally one. I can no longer think of a man as a mere Hindu or Moslem or Parsee or Christian."

"The fundamental need of the human heart is redemption. Life is not what it ought to be. And as long as men want to be better—not merely wiser or happier or more comfortable, but better—religion will remain."

"There was not a single situation that I can remember where before the close of the Round Table Conference Christ was not in moral and spiritual command of the situation."

The way in which Christ speaks through those whom he has redeemed is illustrated in such a case as this:

"We were in one of the sacred places of India and sat in a group made up of the Brahmans of the Brahams, the religiously elite, along with men trained at universities, both Indian and Western. A man is speaking. He has the quiet dignity of a statesman; his words are well chosen;

he moves amid spiritual things with poise and with the sense of being at home. He said: 'Religion can be summed up in three simple words: Get, Grow, Give. I got from Christ all that I have and am. But it is not a static redemption I have received, for I find that my life is growing in moral victory and in fellowship with my Master. And I find that I have something to give to others. The wonder of it is that I who had nothing, have something to share.' As he talked on, this group before me seemed to fade away and in mind I watched another group of the lowest of the low castes carry out the carcass of a dead animal to feast upon it with rejoicing. There is a boy among them. The boy grown to manhood is now speaking and we are hanging upon his words. We feel that he has got something, that he is growing and that he is giving to us all. The miracle has happened. A power, not ourselves, working for righteousness and redemption, was at work."

"But most impressive of all was the fact that where men come into vital contact with Christ the God consciousness becomes real and living. God has become reality. He is present in the heart in intimate clearness. Men find God through Christ—not merely hope to find him. The Hindus have noted this and have spoken of it again and again."

Possibly a few random sentences will tempt the reader to secure and read the book. Almost at random we select the following passages:

"The non-Christian faiths carry on reform as they move away from their base, the Christian faith as it moves toward its base."

"A Christian is one who, through faith in and fellowship with Christ, is becoming Christlike in character."

"I know of no program in the non-Christian faiths corresponding to the kingdom of God."

"Why didn't Jesus strike back when he was struck on the cheek at the Judgment Hall? Didn't he have a legal right to do so?" asked a Hindu one day. I replied that I supposed that he did have, but if he had done so I would not be talking about him tonight. He turned the other cheek and where did the blow fall? On your heart and mine." This is power.

"I went through thirteen empty palaces in Europe last year. Why were they empty? Those who had occupied them wanted to be served; they would not serve."

"Jesus took that way. Why is it that he has so much authority and redemptive power over our spirits? It is no mere chance; it is not fortune's fling. He obeyed his own law. He lost himself to the limit and he finds himself. He entered the narrowest of gates and found the fullest of life."

"He does not fit in with things as they are. He meets them with 'an abrupt challenge.'"

Books Reviewed in This Issue

CHRIST AT THE ROUND TABLE, by E. Stanley Jones. The Abingdon Press, New York. \$1.50.

OUR ASIATIC CHRIST, by Oscar Buck. Harper & Bros., New York. \$1.25.

DRUMS OF THE DARKNESS, by John T. Tucker. Doubleday, Doran & Co., New York. \$1.75.

WHY STOP LEARNING? by Dorothy Canfield Fisher. Harcourt, Brace & Co., New York. \$2.00.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaltiere Ave., St. Louis, Missouri.

Our Asiatic Christ

IN THIS little book of 180 pages Professor Oscar Buck gives us one of his choice descriptions of the new way in which India is laying hold upon the Christ.

This book makes a companion volume to Stanley Jones's *Christ of the Indian Road* for the author, who was born and for a period worked as a missionary in India, revisited that country recently and joined forces with Dr. Jones in his work for the educated classes.

In his first chapter we are shown how attracted the intelligentsia of India are by Jesus Christ whom they have taken to their heart as one of India's own true sons. The story of the return of Christ to Asia is told from the beginning of Catholic and Protestant effort to the present time. If only our dogmas, rituals, churches, and creeds which divide the body of Christ, can be put to one side, the figure of Christ will be inescapable.

It is inevitable that India will claim Christ as one of her own great teachers along with the others whom she venerates. We cannot prevent this even if we would. But the question is: Will Christ remain there as a light or will He inevitably become the light of lights by his own shining?

India will claim Christ as an Asiatic and she will make her own interpretations.

For those who work in India and for all who love the Orient this book will illumine our task and give us confidence that the Spirit of God is moving mightily in this hardest of all mission fields.

ELIZABETH C. FLEMING.

Penetrating Into Africa

THERE is no more thrilling romance in the history of missions than is to be found in Africa, the Dark Continent, where thousands of men and woman have found the Light of the World and where whole tribes and villages have been changed as from night into day.

In *Drums of the Darkness*, John T. Tucker has given us a comprehensive picture of these changes. He has made his book practical as well as interesting by including an immense amount of information regarding the history of Africa and its people, their customs and tribal laws. A bibliography has also been included.

Dr. Tucker has been for fifteen years a missionary of the Canada Congregational Foreign Missionary Society, working through the American Board in West Central Africa, and so writes in particular of the work done under the auspices of the Congregational Church in Angola, the great Portuguese Colony on the West Coast, extending south from the Congo River for a thousand miles, and from the Atlantic Ocean almost as far in an eastward direction.

He and his coworkers have sought how ever to gain Africa for Christ and not

for denominationalism. He states, "Denominationalism has always been at a minimum in the Angolan field. The word 'Congregationalist' has no meaning to the thousands of Christians in the hinterland of Benguela. They are just Christians, that's all."

In building for permanency, the individual missionaries early recognized the value of native leaders, "being convinced that more can be done by preachers raised among the people than by foreign missionaries moving up and down the country." A Training Institute was established at Dondi, Angola, in 1914, and Dr. Tucker has been its principal through the succeeding years. The aim of the Institute, as well as of the West Central Africa Mission, is expressed in the closing words of the book:

"Native preachers telling out the story, reaching the heart; native teachers enlightening the mind, leading the Africans forward into new fields of thought; native doctors trained in modern scientific methods and native nurses ministering the sacrificial life, partners in a fellowship of pain; happy homes made comfortable by efficient hands of industrious men and of women freed from drudgery, with little children knowing a mother's enlightened love and a father's constant care—all these things should and shall be. Jerusalem shall yet be builded in Africa's green and spacious land and the Heavenly King shall reign in righteousness."

ORA L. SHEPHERD.

Why Stop Learning

IF EDUCATION really begins when we leave school—school life being considered as preparation and not actual education, as William James once said—the book *Why Stop Learning?* by Dorothy Canfield Fisher opens a vast panorama of possibilities for adult education, and as such is of particular value to leaders of adult church work. The survey it makes of what is being done in secular educational fields is of especial interest to missionary and religious educational leaders.

The author does not attempt to cover all educational fields for adults. She expressly states that such a survey is not contemplated. But what she includes is sufficient to tremendously stimulate church training. Seventy million dollars, paid annually by two million students in correspondence schools, indicates that our offerings for a Christianized world have not at all reached the limit of possibility, should the adults of our churches take up the study of world problems in earnest. The free public libraries are building up a system of adult education to complement the public school system, and with a vision of as broad a field. The General Federation of Women's Clubs has a membership of two million adult students, the membership built up without either publicity or propaganda.

Fifty colleges train 200,000 students by correspondence courses.

The book does not deal at all with church education for adults; but every page indicates to the thoughtful reader what we might be doing.

CHARLES DARSIE.

Missionary Education Conferences

FIVE interdenominational conferences, sponsored by the Missionary Education Movement, will be held this summer as follows:

Blue Ridge, N. C., June 26-July 5; Mrs. C. N. Downey, 957 Dewey Ave. S. W. Atlanta, Ga.
Silver Bay, N. Y., June 29-July 10; Mrs. D. J. Schneider, 309 Mosholu Parkway, North, New York City.
Asilomar, Calif., July 23-Aug. 1; Mrs. Eva N. Dye, 720 N. Kenmore Ave., Los Angeles.
Scabek, Wash., July 21-31; W. G. Moseley, 710 Realty Bldg., Spokane, Wash.

Also, Schools of Missions, affiliated with the Federation of Woman's Boards of Foreign Missions, are to be held as follows:

Bethesda, Ohio, July 16-20; Mrs. Love Sheets, 5th & Jefferson, Mounts-ville, W. Va.
Boulder, Colo., June 15-24; Mrs. Frank I. Smith, 515 E. 11 Avenue, Denver.
(Miss Joy Taylor is to teach the Home Missions text in 1928)
Chambersburg, Pa., June 27-July 4; Miss Mary C. Peacock, Torresdale, Pa.
Chautauqua, New York, Aug. 19-24; Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester.
Illinois-Missouri, Greenville, Ill., June 18-22; Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
Kerrville, Texas, Aug. 2-9; Mrs. H. W. Hamilton, Cotulla, Texas.
Lake Geneva, Wis., June 25-July 2; Mrs. Lulu C. Hunter, 1021 So. Elmwood Ave., Oak Park, Ill.
Los Angeles, Calif., May 21-23; Mrs. F. M. Buley, 800 Rome St., Los Angeles.
Mills College, Oakland, Calif., June 22-29; Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco.
Minnesota (Minneapolis-St. Paul), June 18-22; Mrs. F. F. Lindsay, 25 Seymour Ave. S. E., Minneapolis.
Mt. Hermon, Calif., July 21-28; Mrs. C. W. Brinstead, 2929 Lincoln Way, San Francisco.
Northfield, Mass., July 5-13; Mrs. Chas. E. Blake, 7 Angell Court, Providence, R. I.
Winona Lake, Ind., July 21-28; Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

Who is a leader? Is it not one who knows the way, keeps ahead, and has that strange power which enables him to get others to follow?

—JOHN R. MOTT.



Station UCMS Broadcasting

THE many friends of Mrs. W. C. Stanley of Louisville, Kentucky, will deeply sympathize with her in the death of her husband, following an appendicitis operation, March 26. Mrs. Stanley has served for several

years as superintendent of Circles and Triangles in Kentucky, and both she and Mr. Stanley were active in church work in Tennessee and Kentucky.

Dr. Bertha M. Thomson and her five children have made the long journey from Hatta, India, following the death by drowning of C. H. Thomson, and gone to Griswold, Iowa, the former home of Mr. Thomson.

Shizu and Hannah Kawai, daughters of Teizo Kawai, who worked for many years among his people on the Pacific Coast and is now with our Mission in Japan, will graduate from William Woods College, Fulton, Missouri, in June. The education of these girls was made possible by funds provided by friends in California.

Harry C. Munro of the religious education department of the United Christian Missionary Society was recently elected chairman of the Leadership Training School Division of the St. Louis Council of Religious Education.

Miss Lela Taylor has been appointed chairman of the South American section of the World's Sunday School Convention, which meets in Los Angeles, July 11-18. All South American missionaries and others interested in this country will want to be in this meeting.

Miss Mary Campbell, who recently underwent an operation for appendicitis, has entirely recovered and is back at her place in the home department.

Miss Josephine Walker, formerly of Wichita, Kansas, is doing a very significant piece of religious educational work directing vacation church school promotion for the department of religious education of the United Christian Missionary Society. She is a graduate of Phillips University, where she specialized in religious education.

At this time Miss Walker is dividing her time between children's division work in Kentucky and the direction of our vacation church school promotion. She will be delighted to answer any correspondence regarding vacation church schools. Miss Walker recently taught a class in primary methods in a leadership training school at First Church, Birmingham, Alabama, in which the 57th Street Church cooperated.

A letter has recently been received from the Congo Protestant Council in convention assembled at Kinshasa, expressing appreciation of the service Emory Ross has rendered all Congo missionary societies through his work as secretary of the Council.

number of our mission stations. Mrs. Case was formerly a member of the Executive Committee of the United Society and for years president of Indiana woman's missionary societies and the missionaries write of her sympathetic interest and understanding of their problems.

Miss Anna Clarke held a Circle Meet in Southern California March 9-11, and one in Missouri at Springfield March 23-25. This makes a total of eight Meets held this year.

Splendid reports are coming in regarding the organization of new circles. An effort is being made to properly grade this group to include the young unmarried women from 18 to 24 years of age.

Twenty-five new organizations have been reported since January 1.

Letters of inquiry show an increasing interest in the ten-day summer conferences of the Missionary Education Movement, and other schools for the training of missionary educational leadership. The United Society will have representation on the faculties of Blue Ridge, North Carolina; Asilomar, California; Seabeck, Washington; and Boulder, Colorado.

Work is progressing on the first unit of the building of the Southern Christian Home in Atlanta. Encouraging progress is also being made in putting the finishing touches to the beautiful California Christian Home at San Gabriel. The drives and walks are made and the lawn is in, which adds greatly to the beauty and service of the Home.

Slight damage was done to the main building and the cottage of our Yakima Indian Mission at White Swan, Washington, recently in a severe wind storm.

The missionary message is being given much impetus these days through the use of the radio. Recently C. M. Yocum and Alexander Paul both spoke into the microphone at KMOX, St. Louis, giving splendid messages on some of the fields where the United Society has work. During a recent field trip, Mrs. J. M. Stearns was scheduled to be in Memphis,

Tennessee, on the Sunday the Linden Avenue Church had the microphone of WMC. Mrs. Stearns' Sunday morning missionary address was broadcast, and replies indicate a favorable reception.

Mrs. C. M. Yocum, who has been ill for several months, is slightly improved although still confined to the house.



The long and the short of it!

A. R. Liverett, who has recently come to the church erection department from the pastorate of the Oak Cliff Church, Dallas, and Miss Grace McGavran already busily at work in the department of missionary education.

cil, and looking forward to his return in time for the combined Congo Jubilee and West African Conference.

Letters received at headquarters from Mrs. J. D. Case of Rushville, Indiana, who, with her sister, Mrs. Grindle, and son, Dyrel, is making a tour of the world, indicate a pleasant trip and visits to a

Glimpses of the Religious World

THE Federation of Churches of Cincinnati, Ohio, challenged that city and its vicinity with a Religious Emphasis Week in February that seems to have left an indelible mark. Over one hundred meetings were held during the week in churches of all denominations and clubs, schools and other buildings, twenty-five speakers in all being brought in for the occasion. Religion was presented as a spiritual force to be reckoned with, not only in the churches but in the menial tasks of every day.

An international Christian press conference will be held in Cologne, Germany, August 16-22. The date immediately precedes the Prague conference of the World Alliance for International Friendship through the Churches.

The first number of the new international review, *Stockholm*, a journal that grew out of the Universal Christian Conference on Life and Work, held in Stockholm, Sweden, in 1925, has come from press. It is issued in three languages, English, German and French, and is devoted to the continuation work of the Conference which deals with the approach being made to international problems by the Christian church. It is issued quarterly, and published in Göttingen, Germany, but subscriptions may be placed with the Chicago University Press, 5750 Ellis Avenue, Chicago.

It has been announced that the Soviet government of Russia has granted permission for the printing of 50,000 Bibles and 50,000 Testaments for Russians.

In a public address recently, Dr. William Darrach, dean of the medical faculty of Columbia University, New York, and eminent scientist said, "The continued existence of those separated from this life, and the sense of reality of the continued existence of their personalities has been strong enough to remove from me any doubt as to some form of life after death. . . . Definite communication . . . seems more possible to me than radio would have twenty-five years ago, although I have never known any satisfactory example of it."

A marked victory for fairness and international goodwill is demonstrated in the outcome of the recent controversy over the inscription that was to be placed on the rebuilt Louvain Library at Brussels. It was at first planned to use the Latin inscription over the entrance reading "Destroyed by German Fury and Rebuilt by American Generosity." But the university authorities, with the approval of the American donors, have decided that there will be no inscription of any kind.

MAY-CHILD

When she was born her lady mother said:
"She looks too woodsy to be tucked in bed.
Weave me a cradle, straight, and hang it here
Upon the sturdy bough that bends so near
My open casement. I will have her sleep
Like a nymph-baby in the woodland deep."

And so the May-child slept, and sleeping so,
She grew in wisdom as the young trees grow.
Before her lips were shaped to human speech
She knew the magic things the young birds teach.
Before her ears were tuned to human song
She learned leaf melodies.

The years are long.
The lady mother is away, asleep,
Where trees are blowing and the grass is deep.
The May-child moves upon the stony streets
Like one who dreams, and in her dream repeats
The leafy music and the woodsy words,
And tunes remembered from the throats of birds.

When it is May she hears the greenwood call;
The other sounds she does not heed at all.
She climbs her stairway like a grassy hill,
And plucks the pansies on her windowsill.
The wind and sun are in her blowing hair.
Look in her face! The sun and wind are there,
And rain and mist and shadows in her eyes,
And stars and moons, and blue of morning skies,
And tears and laughter lie upon her heart
Like dew and sunlight. And the May winds start
New blossoming of beauty on her lips,
And strange new magic finds her finger-tips;
And wings upon her feet.

But only those
May-born will understand. None other knows
The madness and the mystery that play
Upon the path of children born in May.

BARBARA YOUNG.

—In the New York Times.

The New York City Board of Education has approved the movement to change Mother's Day, the second Sunday in May, to Parents' Day, and exercises in the public schools will bear this character.

The Advisory Council of the National Broadcasting Company, solicitous of satisfying the deep-seated interest of its listeners in religion, has appointed a Committee on Religious Activities, consisting of Morgan J. O'Brien, Julius Rosenwald and Charles S. Macfarland, chairman. Five fundamental principles of religious broadcasting have been agreed upon by this committee and adopted by the National Broadcasting Company which will assure the radio public of a constructive ministry of religion, unencumbered by sectarian considerations and free of all divisiveness. The unifying and not the divisive aspects of religion are to be sent out "over the air."

Report comes that the Chinese Nationalist Government has executed fifty-one Chinese soldiers and Nanking bandits who were responsible for the anti-foreign outrages last spring, which resulted in great loss of property and suffering on the part of missionaries and other foreigners, and in the death of Dr. J. E. Williams of Nanking University.

Colonel Charles A. Lindbergh on March 19 received the Woodrow Wilson award of a medal and \$25,000 for his services to the cause of international friendship.

Only one of the fourteen hospitals and dispensaries maintained in China by the Methodist Board is now closed, and the general medical work is once again in full swing following the interruptions caused by the political disturbances last spring. The Nanking University Hospital, in which this board cooperates with the United Christian Missionary Society and three other boards, is still occupied by troops.

The Pan-American Union has initiated a project which will be sponsored by all the nations on the American Continent, for the erection of a giant lighthouse at the entrance to the harbor of Santo Domingo as a memorial to Christopher Columbus. The cost will be about four million dollars and will serve both sea and air vessels.

A gift of \$180,000 by Eversley Childs of New York for establishment of a treatment station at Cebu, in the Philippine Islands, for milder cases of leprosy, was announced recently by James G. Harbord, national chairman of the Leonard Wood Memorial for the eradication of leprosy.

Missionary Societies

Prayer Thoughts

Our Father, we give thee thanks for blessings unnoted and uncounted, that crowd our lives day by day.

Forgive us that we expect so much from thee, and then fail to render to thee the homage of simple gratitude. Give us, we pray thee, as we are able to bear it, a new experience of thee, as the source of all life and light and love.

Help us, when we wake in the morning, to throw open the windows of our souls, that the influence of thy love may shine in and give us faith and courage for the work of the day.

Help us in our homes to radiate the love that endures and is patient. Help us to make them beautiful within and without, swept and garnished and ready always for the coming of the loved Guest.

Bless the dear little children in our homes, the boys and girls; bless them the great world around; grant that for them all, our love may not fail. Amen.

The Greatest of These

Bible Study: 1 Corinthians 13

IT IS such a little word to hold in its four letters the greatest power in the world—just *love*, that is all.

We have been seeking in our missionary year that is just closing, for the magic power that will remove race prejudice, industrial problems, false national pride, social evils, wars and rumors of wars. The discussions have been interesting, even eloquent as very many will testify.

There has been, too, a very definite intellectual assent to the fact that there is something awry in this old world of ours. But have our studies and prayers availed anything toward helping make things any more *right* than they were a year ago? Are we any more willing to face right up to the little word that alone is able to heal the hurt of the world?

Emerson says, "Love would put a new face on this weary old world in which we dwell as pagans and enemies; and it will warm the heart to see how fast the vain diplomacy of statesmen and the importance of armies and navies and lines of defense would be superseded by this unarmed child. But one day all mankind will be lovers, and every calamity will be dissolved in this universal sunshine."

The world's greatest lover, whose advent was hailed by a song of peace and good will, gave the great balance wheel in the affairs of the world long ago when he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."

The trouble is that the races and nations of the world have never been willing to work out Christ's great Rule of Three—God, man and his neighbor. Neither are they willing to put that rule to the test today.

Dare we bring the matter much nearer home? God, *myself* and *my neighbor*?

Every year at its close, should have a wealth of wisdom and experience to project into the year ahead, to give it a "good start" on its way. What are we bringing into our new missionary year of faith and hope and good courage?

There is a beautiful story found in

the thirty-first chapter of Deuteronomy. The children of Israel were at the end of their long wilderness journey, and Jehovah called Moses aside and told him the time had come when he must die. But there were two things still that he must do before he took his lonely way to see the Promised Land and die alone on Mt. Nebo. First, he must call Joshua, a young leader, to take his place; and second, he must write a song and teach it to the children of Israel. "And Moses called Joshua and wrote a song

the same day, and taught it to the children of Israel."

So we cannot leave our beautiful year of service, until we have reached the aims toward which we have aspired; until we have called into being and training a "Joshua group" with clear vision and strong hearts; until we have written our "song of love" and taught it to those about us in our homes, in our churches and communities, until its echoes reach to the ends of the earth. And this is our song:

"And now abideth faith, hope and love. These three, but the greatest of these is love."

ELLIE K. PAYNE.

Indianapolis, Indiana.

Missionary Society Program

Forward Through the Ages

JUNE

"Christian Homes Around the World"

BUSINESS SESSION

PROGRAM:

Devotions: *The Greatest of These*
1 Cor. 13:

Hymn: *Forward Through the Ages*

Talk: *Making World Citizens*

Reading: *The Builders*

DISCUSSION:

1. The influence of the homes of missionaries upon non-Christian communities.
2. Homes of the Christian nationals in lands where the Christian message has gone.
3. Christian Homes for orphan children.
4. Training home-makers around the world.

Special Music: Song by children
I Think When I Read That Sweet Story of Old

Offering Service

Prayer: *Grant us, we pray thee, such a breadth of sympathy that we may see our Master in every child that has need of us. Give special tenderness for all children who need love and sympathy.*

Bibliography

Books:

A Straight Way Toward Tomorrow, Chapters II and III.

The Life of A. McLean, Chapter XVII.

Training World Christians, Chapters II, X, XI, and XII.

The Christian Family, Darsie.

Missionary Education in Home and School, Chapter XI.

Making a Missionary Church, Chapter V.
Missionary Education of Beginners, Moore. (\$1.00.)

Note: (The above books are recommended for use in Leadership Training Schools for the course Missionary Materials and Methods.)

The following books by authors of our brotherhood, will be found in the majority of church missionary libraries:

History of the Foreign Christian Missionary Society ----- \$.50

It Happened in Paraguay, Leach. Chapter III ----- .75

My Children of the Forest, Hensey. Chapter XIV ----- 1.50

In the Land of Sweepers and Kings Chapter III, page 20 ----- 1.00

Paraguay, Morton, Chapter X, page 149 ----- 1.25

China's Crossroads, Osgood. Chapter X ----- 1.00

Palm Tree and Pine, Eberle. Chapter VII, "Just Girls" ----- 1.25

Patent Sides: A weekly sheet issued by the promotional division of the United Christian Missionary Society containing short, spicy notes from its various fields of work. (Copy free each week, on request.)

WORLD CALL: (Refer to your own back number file as **WORLD CALL** may not be able to supply all demands.)

The Influence of the Homes of Our Missionaries

"Why I Became a Christian." June, 1927.

"Missionary Baby Takes First Place." November, 1927.

"The World's Children." Page 5, June, 1927.

"Little Women and How They Grow." Page 54, February, 1927.

"Good Scouts in India." Page 42, November, 1927.

"After One Year." Page 40, May, 1927.

"The Profession of Home Building." May, 1927.

"The Growth of a Child's Soul." Page 29, "What the Children Did."

Page 11, November, 1927.

Poems:

"Education." Page 45, January, 1928.

Other poems will be found in the May and June numbers of **WORLD CALL**.

The children are here by the millions.
They wait,
Each one asking alms, at the Beautiful Gate,
The gate of the temple, the temple of living.
The temple where life may be had by your giving.
The life that is good and true.

Will you pay them a penny and pass on your way?
Will you cast them a dole as the wage of a day?
Or give them the best that you have in your soul,
That will turn their desires to the ultimate goal?
Well, what will they get from you?

Good Ideas That Could Be Used Anywhere

FOUR young matrons' missionary societies have been organized in Oklahoma in the last few weeks. The one at Ponca City is the largest in the state. Forty-five members were present at a recent luncheon and ten others telephoned to have their names added to the membership. This group meets twice a month and will probably use *The Christian Family*, by Charles Darsie, as a study once a month.

MRS. GEORGIA MCKINNEY.

Enid, Oklahoma.

One hundred and twenty-five women participated in the two-hour Day of Prayer Service at Central Church, New York City. The Presbyterian, Methodist, Congregational, Episcopalian, Lutheran and Disciple churches were represented and shared in the program of the afternoon. The singing of two special hymns by twenty-four girls of St. Michael's Episcopal Church coupled with the "Living Messages" as portrayed by young ladies and children in costume, was youth's participation in the beautiful and impressive Day of Prayer. Sweet song messages by a trio of young ladies from Bethel African Methodist Episcopal Church and tenor solo by a young man from the same church served to strengthen the bond of real fellowship in Christ. An offering of \$50 will be divided between the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions in North America. The committee in charge had delightful fellowship. This committee and the leaders of the prayer service met for special devotional period previous to the afternoon meeting.

MAY SCHNEIDER, Chairman.

The woman's missionary societies of Forney, Terrell, Kemp and Kaufman, Texas, met in Kaufman in February to organize the societies of Kaufman County, in an effort to promote religious and missionary education. Plans were made to meet every four months, alternating the place of meeting.

MRS. JUTE B. CORLEY.

Kaufman, Texas.

Mrs. C. N. Downey, regional worker for missionary organizations in the Southeast with headquarters at Atlanta, Georgia, has recently been holding a series of institutes in North Carolina accompanied by Miss Cammie Gray, missionary from China.

They held seven institutes with an attendance of 1500 people representing forty-two churches. A new junior Christian Endeavor Society was organized at Arapahoe; a young woman's missionary circle at Dunn; young woman's missionary society at Greenville, and arrangements were made for the promotion of two Circles into the business woman's guild. Two Triangles were reorganized and all missionary organizations greatly strengthened in their work by these institutes.

Why do we work toward a future to be better than now, and, as we work, are harsh and intolerant and opinionated to the people beside us in the race who cannot quite see with us? To live now is to live graciously, generously, in our attitude of mind to other people.—RICHARD ROBERTS: *Florence Simms.*

Hidden Answers

1. How many Young People's Conferences will be held this summer?
2. Who was "too much of a success"?
3. Must young women today choose between careers and Christian home-making?
4. What word of warning comes from a prominent layman to both laymen and ministers?
5. What will be going on in Los Angeles in July? What Disciple will have a prominent part in it?
6. Who was "hobnobbing with royalty"?
7. When is Pentecost?
8. How has the First Church of Wabash, Indiana, distinguished itself?
9. "O Hino Sama." Explain.
10. What impetus has been given the missionary message recently through the use of scientific development?
11. How many communions were represented at the Day of Prayer service at our Central Church, New York?
12. What is God's great Rule of Three?
13. What is a favorite game with Edgar Bare?
14. What is the significance of Emily Dickinson's birthday greeting?

Remembering the Natal Days of Those Who Represent Us

June

- | | |
|---|---|
| 1. Andrew Fitch Hensley, Africa; Mrs. Roland A. Slater, China. | 17. Eva Anderson McCallum, China; Mrs. Ambra H. Hurt, Africa. |
| 7. Hugh Jeremiah Williams, South America. | 18. Mrs. Idella Eleanor Wilson Higdon, Philippine Islands. |
| 9. Lillian Lee Binns, South America. | 22. Oswald John Goulter, China. |
| 13. Elmer George Boyer, Africa; Samuel Snyder McWilliams, Mexico; Irene Minerva Goulter, China; Dr. Elizabeth Jane Lutz; India. | 23. Veda B. Harrah, India. |
| 16. Mrs. Della G. Grigsby, Mexico. | 26. Ruth Gorham Griesemer, India. |
| | 27. Dr. Douglas Squire Corpron, China. |
| | 29. Emma Jane Ennis, India; Verla M. Ross, Coke Region. |

Echoes From Everywhere

From Houston Via Africa

From far away Africa comes word of the Bertha Mason Fuller Circle, of Second Christian Church, Houston, Texas. Mrs. Hazel Bivens Watts of Monieka, writes that she was a member of this circle before her marriage and the report has come to her that it was on the honor roll last year because of attendance, offerings, and reading of Bible, missionary books and *WORLD CALL*. Mrs. Watts states that these girls have supplied dish towels for Juliette Fowler Home and that they made little shirts and caps out of cast-off stockings for the little black babies under the care of Miss Stober in Bolenge. One Easter they made pretty colored voile dresses, with handkerchiefs to match, for the larger girls in Christian Orphans' Home, St. Louis, and last Christmas they sent Mrs. Watts a lovely box of gifts. Their latest service is the support of an evangelist in Congo.

Red Cross Procession

In the municipality of San Pablo there are over 6,000 children attending school and 4,000 of them participated in a Red Cross Membership Procession recently. It was such a contrast to the processions that often march through the streets carrying images of the saints. It was Youth, glorious Youth, marching with the flag of love and service going before!—*Philippine Christian*.

Who Found This Answer?

A lively interest is shown in "Hidden Answers" by the following from Nora E. Siler, formerly a missionary in Porto Rico, but now with the University of Kansas at Lawrence:

The hidden answers that we find
In *WORLD CALL* publication
Spur us to read more carefully,
Which was the calculation.

But in the February book,
The ninth one in the list
About the lore of Africa
We Lawrence folk have missed.

If the answer to that question
Is in February's book,
I wish you'd write and tell us
Upon which page to look.

Young People's Conference in Argentina

A very helpful young people's interdenominational conference was held in January on the beautiful grounds which have been secured for Colegio Americano in Ramos Mejia, a suburb of Buenos Aires. Including the leaders there were fifty in regular attendance from Argentina and Uruguay and a good many visitors. The mornings were given to classes

in the Life of Christ, Study of Isaiah, Program of the Christian Church, Methods in Religious Education, Cultivating the Devotional Life, Personal Work and Social Work of the Church. The afternoons were spent in study and recreation, closing each day with an inspirational meeting.

ZONA SMITH.

Buenos Aires, Argentina.

Doctor Kept Busy

We have two hospitals here in Damoh, one a general dispensary over near the town and the other in the Boys' Boarding School. Last year there were 3,167 new cases at the dispensary, and 10,014 treatments and 29 operations in the last six months. The boarding school hospital shows 1,279 new cases and 8,760 treatments in all. I am thankful that since my coming here only one Christian has died. It was a case of appendicitis and occurred during my absence on vacation. All the children and babies have been saved. A few of them were pretty sick, one little girl in particular, who had malaria, whooping cough and bronchitis, all at the same time. Antiphlogistine, calcidin and hypodermics of quinine and urea (Parke Davis & Co.), constitute my main arsenal.

DR. GEORGE E. MILLER.

Damoh, India.

New Use for Lace Curtains

I am having a new experience in hospital work. We have just two bolts of gauze left in the hospital. I don't know how many miles there are between us and where there is more. For several weeks now we have been using white rags in the dispensary and only use gauze when nothing else will do. Mrs. Ogden and Mrs. Peterson have kept me supplied but we are getting low on rags now. Last year Mrs. MacLeod gave me some lace curtains left here by Mrs. Hardy. I mended them and hung them in the library. They will be the next things to be cut up and used with as much economy as possible. Aren't you glad that your lace curtains are out of my reach?

GRACE YOUNG.

Batang, West China.

A Fruitful Six Months

For the last six months of the year the offerings from the churches in the Bolenge district amount to 40,000 francs. The native offerings will pay for about three-fourths of the evangelists for the next six months and many of the villages are self-supporting and send in a missionary offering besides. There have been 800 baptisms.

W. H. EDWARDS.

Bolenge, Africa.

Forward Steps In Laoag

Plans are on foot for the opening of a dormitory, restaurant and recreation building in connection with the Y. M. C. A. at Laoag, Philippine Islands, at the beginning of the next school year. The plan also looks forward to the erection of permanent headquarters.

The new Laoag high school building was expected to be ready for occupancy February 1. It has eighteen classrooms and will be a splendid addition to the educational facilities of the city.

Pipes for a water works system have arrived in Laoag and it is thought that the project will be completed and water running by the first of June this year.

Honor for Miss Stober

Mrs. Lily A. Anet, wife of our agent in Brussels, writes the following letter concerning Miss Buena Stober and her work in the School of Tropical Medicine in Brussels:

"May I inform you with a very great joy that Miss Stober has done wonderfully well in her examinations here in the Ecole de Médecine Tropicale. Miss Stober was second among the missionaries according to the marks.

In Memoriam

Mrs. N. B. Howes, March 12, 1928, Champaign, Illinois. Devoted member of Poseyville Christian Church. Age 33.

Cornelia Hamilton, Miami, Florida. First president of missionary society, Wheeling, West Virginia, and instrumental in organizing society at First Church, Miami.

W. H. Frick, February, 1928, Cedar Rapids, Iowa. Charter member First Church.

Mrs. Marion Clark, January 29, 1928, Onondaga, New York. Charter member of Central Church. Age 87.

Ira W. Kimberling, March 10, 1928, St. Louis, Michigan. For five years pastor of the St. Louis church and a preacher for twenty-five years. Age 68.

Mrs. Della Boyd, March 9, 1928, Alma, Michigan. Church clerk for ten years, teacher, secretary-treasurer of building fund.

Mrs. A. E. Carey, December 31, 1927, Waycross, Georgia. Faithful *WORLD CALL* secretary of First Church.

Mrs. Willie Ann Shirley, December 19, 1927, Bainbridge, Georgia. Faithful member of the church.

Mrs. Mary Wolfe, March 13, 1928, Moravia, Iowa. Charter member missionary society. Age 81.

Mrs. Addie Nifong, December 21, 1927, Fredericktown, Missouri. Charter member of missionary society and W. C. T. U. Age 78.

The End of a Purposeful Year

By LUCY KING DeMOSS

Triangle Program

HERE is still time to catch up the loose ends of our year's work. For instance, suppose we have not reached our goal for new members. This issue is going to reach you much earlier in the preceding month than usual and you will have the rest of April and a part of May to do some campaigning for new members. Do not end the year with the same number of members you began with. Then there is the matter of your gifts for the year. Have you reached the goal you set or the apportionment you accepted? Now is the time to check up on that. A strange thing happened last year in one club: An apportionment of \$130 was accepted by the members. Some plans had been made and carried out for getting the extra money and most of it was on hand. But, everyone proceeded to forget that all the money was not raised and before they knew it the last day in June had come and gone and their record was something like a paltry eight dollars short, just because the treasurer and president and all the members had failed to remember that the goal wasn't reached! Things like that happen in the best of clubs. CHECK UP ON YOUR AIMS FOR THE YEAR!

The Installation of Officers

This may be done carelessly, seriously, or not at all. It should be a service to remember. One organization has a very beautiful installation program, in which the minister has a happy part and the superintendent gives instructions to the officers. It is a good time for the reading of the constitution and the duties of the officers. At this meeting, too, the program for the new year will be announced and discussed. The aims for the year will be outlined, so that officers and members alike may be thoroughly informed in good time as to what is before

them. We all know what a difference it makes if the officers are up and doing and how the best organization in the world may go on the rocks if their leaders fail. Personally, I think it is best to consult prospective officers before electing them. Don't let them go in blindly. They may continue to be blind through the year and get you nowhere.

Promotion of Triangle Members

Some of your club members have reached the age of eighteen and that is where the Circle begins. It is perfectly clear that there has to be an age limit in missionary organizations just as there is in the graded school. Eighteen is the age for Circle members. You may have a sufficient number to form a division of your own, or it may be wise to go into the present organization and swell its membership. At the same time the Circle may be promoting some of its members to a Young Woman's Guild and if so they will need you. The Circle president should be invited to this meeting and be asked to give a brief talk on the Circle work in general and the program for the coming year. The superintendent of the Club should present those who are to be promoted to the Circle president, who receives them with cordiality. This does much to take away the distaste for the change that many Tri members have.

"To all who have followed with interest this story of the Christian messengers down through the centuries, the real challenge is whether they dare take Christ seriously for our day. It is not enough to give to missions or pray for missions, much as these forms of support are needed. If we mean to honor those who have so devotedly given their lives to the cause of Christ at home and abroad, if we mean to play fair with our brother

Christians of many races and tribes and tongues who have through the labors of these missionaries come to serve the same Lord we follow, then we must take Christ seriously for all the life of our land and all lands, and help make Christianity vital in our own community, that it may be vital in the world."

This is the thought we want to have as we conclude our year with "Heralds for Christ." We are to "light our torches" by the gleam that comes from theirs, realizing that only in carrying on the work of Christ in the world can we help to bring in his kingdom on earth. We have discovered that what people are calling the "international mind" is simply having a friendly attitude towards people of all nationalities and complexions; trying to understand their problems and pleasures and being ready to help when we can and to act kindly always.

O Hino Sama

(Doll Festival)

ONCE more all the "Honorable Dolls" have been packed away in cotton and moth balls to repose in quiet and await the 3rd of March, 1929, for another grand celebration with their friends, old and young, of the Japanese Christian Institute. Our festival this year was a decided success from several points of view. On Saturday evening, March 3rd, the kindergarten children and the girls of the language school and the girls' clubs combined in giving an elaborate program of Japanese and English songs, pantomime and dance, with a properly polite welcome, prayer and explanation of the festival given by some of the girls in Japanese, and with short talks by the heads of the three departments. There were fifty or more in costume and they looked like a garden of flowers in their gay kimonos.

Just preceding the program there was a short reception in the kindergarten rooms where the appropriate Japanese cakes and tea were served to the largest number of mothers and fathers who have ever attended such an affair.

During the week of the 5th to the 11th there was a general invitation given to all the missionary women of our churches in the city and vicinity and six churches were represented among our guests during the week. On Saturday afternoon we were at home to the Triangle girls; the groups from Highland Park and Ocean Park accepted our invitation. We also had some guests from Glendale, and visitors from Ohio, Illinois and Indiana, who called just in time to see the dolls. On Sunday afternoon two groups of Circle girls who had been attending the Circle Meet at Alhambra, stopped in to see the dolls, while two young people from the South Park Christian Endeavor Society were the last to pay their respects to their majesties and retinue.

HAZEL HARKER.

Los Angeles, California.

Program for Triangle Clubs

"An open door is set before thee and no man can shut it"

Heralds of Christ

JUNE: INSTALLATION OF OFFICERS. PROMOTION OF TRIANGLE MEMBERS EIGHTEEN YEARS OF AGE

YOUTH: HERALDS OF LIGHT

BUSINESS PERIOD IN CHARGE OF
PRESIDENT:
Hymn: *I'll Go Where You Want Me To Go*
Prayer
Business

WORSHIP:
Hymn: *We've a Story to Tell to the Nations*
Scripture: Esther 4:14; Proverbs 3
Group Singing: *Love Thyself Last*.
Stanza 1

Leader's Response
Group Singing: *Love Thyself Last*.
Stanza 2
Leader's Response
Prayer
Prayer Response: *O Master Let Me Walk With Thee*
Offering

TALKS:
What Shall I Do?
Stories of Heralds
Triangle Helps from WORLD CALL

The Vacation Church School in the Immigrant Community

By IONE MANROSE

IN SETTING up a daily vacation church school in a European immigrant community, the workers face several difficult problems peculiar to such a group.

The home itself presents perhaps the greatest problem. The parent finds himself in a chaotic and confused environment. He has come to America, but he still clings to his national traits and past associations. Being quite slow to assimilate American ways of living he does not encourage his child to participate in things of which he has no knowledge. To the majority of these parents the child is a potential breadwinner, and to this end is his interest in his child directed. In justice to the parent it must be said that this requirement upon the child is

oftentimes based upon a real need. The large family and the low wage of the father make an acute economic problem. It is a long step from the parents' hold upon the child to the constructive program which the daily vacation church school sets up for this same child.

Turning to the children of these homes we find tragedy is written therein. The children are not so unlike those of our American homes. But the parent does not appreciate nor understand the new ways of his children after the latter have spent some time in the public schools. The children are alert, versatile and intelligent and are quite competent of comparing favorably with any American children. They are not only capable but anxious to become familiar with the whole of American living. Religiously the life of these children has been suppressed. The parent in his migration to this country has lost much that is vital and compelling in his religion. This reflects directly in the life of his child. We often find a real hunger on the part of the child for a fuller spiritual life.

The program used in the daily vacation church schools might compare favorably with the curriculum of the public schools. Extensive promotion of the school from the point of view of hikes, picnics, and games may attract a large enrollment, but an academic program which will challenge the intellect of the group must be provided as well as the social. We have had it conclusively proved to us that interest in the classroom work, if properly conducted, is more lasting than is the interest in "fun," and with this in mind we selected our program. Last year we chose the program compiled by the Federated Churches of Cleveland.

During the school period of five weeks the average attendance was eighty-one per cent of the enrollment. The enrollment was based upon those who attended at least three days. It is impossible to measure the good or the results of such a school. We had coming day after day for a period of five weeks children who have no place but the street in which to play and probably no one at home to look after them. Many of them drifted in to us. They become interested and stay and in the fall return to us in our club work. It is through the daily vacation church school that we are able to make new contacts and thus expand the work of the church. It is also possible in a properly supervised and conducted school to present efficiently a program of religious education. In the set up of the school we chose teachers that compared favorably in training to the teachers of the public schools. All of them were college trained and experienced in religious education.

Cleveland, Ohio.



Fresh fish today?
An every-day sight in Japan

The greatest evangelistic agency placed on world fields is the *Christian home*, presided over by a cultured, Christian mother, and filled with her husband and children.

—E. I. OSGOOD.

Circle Program

JUNE

World Friendship With Christ

HYMN: *The Whole Wide World for Jesus*

PRAYER

BUSINESS

WORSHIP:

May the words of my mouth and the meditation of my heart be acceptable in Thy sight O Lord, my Strength and my Redeemer.

Theme: *Our Real Selves*

Hymn: *Take My Life and Let it Be*

Scripture: Luke 24:13-32

Short Talk on Theme

Prayer

Special Music: *Have Thine Own Way*

Offering received during hymn

PROGRAM:

World Friendship may be established by—

Prayer and Service

Gifts of Self and Money

QUEST HOUR:

1. In what ways can our Circle be a help to the missionary cause?
2. Will you (as individuals) accept "The Jesus Way of Life" and attempt to apply his teachings to all relationships? What will it involve?
3. What has our Circle accomplished during the year? Reading? Membership? Offerings? Service for others?

CIRCLE BENEDICTION

Supplementary Helps

Spiritual Adventuring, Conde—Chapter I.

Y. P. S. C. E. Topics

May

6. Choosing a Life Work. Eccl. 9:10; 1 Thess. 4:9-12. *Youth! Life! Christ!* May, 1928, WORLD CALL, page 5.
13. Home Life a Test of Our Christianity. Titus 2:1-14. *Careers or Christian Homes?* May, 1928, WORLD CALL, page 17.
20. How to Train for Larger Leadership. Num. 27:15-23. *It Can Be Done*, May, 1928, WORLD CALL, page 26.
27. What Does It Mean to Me That "All Men are Brothers"? Rom. 15:1-6. *Too Much of a Success*, May, 1928, WORLD CALL, page 11.

Intermediate Topics

May

6. To What Extent Should Our Parents Choose Our Life Work? Ex. 20:22; 1 Sam. 3:1-9, 15-18. *In Their Footsteps*, April, 1928, WORLD CALL, page 18.
13. What Would an Ideal Home Be Like? Eph. 6:1-4. *The Profession of Home Building*, May, 1927, WORLD CALL, page 11.
20. Is the Ministry a Real Job? Matt. 10:5-23. *Let the Preacher Preach*, April, 1928, WORLD CALL, page 3.
27. What Happens Where Christian Homes Are Few? Amos 6:1-8. *Childhood in India*, January, 1928, WORLD CALL, page 53.

Sunday Schools

Under the above caption, for January, February and March, we republished material found in the *Missionary Quarterly*. Beginning with April the missionary programs for the Sunday schools appear exclusively in *WORLD CALL*. The endeavor will be to foster graded missionary education in the Sunday schools through worship programs and related materials, including stories and dramatizations, with illustrations which may be used in making posters. The material is classified for four age levels: Primary, Junior, Intermediate-Senior and Young People-Adult. One-room Sunday schools may use either the Junior or the Intermediate-Senior programs, or the Brief Talks (See page 57) on our missionary, benevolent and educational work may be given each week, covering the themes as presented each month in *WORLD CALL*.

S. W. Hutton will assemble the graded material and Miss Joy Taylor the Brief Talks.

May, 1928

The worship themes for the May programs are devoted to Japan. Graded Source Material for **Adults:** *The Disciples of Christ in Japan*, \$0.15, *Japan Speaks for Herself*, 75c and \$1.00; **Seniors and Young People:** *Women of the Meiji Era*—Madden, \$0.15, *A Daughter of the Samurai*, Sugimoto, \$3.00, *Japan on the Upward Trail*, Axling, \$0.50 and \$0.75; **Intermediates:** *Our Japanese Friends*, \$0.75, *Clogs and Chopsticks*, Madden, \$1.25 *Young Japan*, Kerschner (project course, \$0.40; **Juniors:** *Our Japanese Friends*, Seabury. \$0.75. (A course in programs and projects that will help the children to make friends with neighbors in Japan.) *Treasure Flower*, \$2.00; **Primaries:** *Kim Chan and the Crab*, (Part I, Stories; Part II, Helps for Teachers), \$0.75; **Beginners:** *Missionary Education of Beginners*, Moore, \$1.00.

Our Japanese missionaries are: Rose T. Armbruster, Jessie J. Asbury (furlough), Bertha F. Clawson, Mr. and Mrs. Ira D. Crewdson, Bertha Douglas (furlough), Mr. and Mrs. W. H. Erskine (furlough), Martha E. Gibson, Mr. and Mrs. Kenneth C. Hendricks (furlough), Mr. and Mrs. C. E. McCall, Mr. and Mrs. R. D. McCoy, Jewell Palmer, Helen Richey, Mr. and Mrs. C. E. Robinson (furlough), Ada Scott (furlough), Jessie Trout, Mr. and Mrs. T. A. Young. (See March *WORLD CALL* for addresses and each issue for birthday anniversaries.)

To the Primary Superintendent or Teacher

January "World Call," page 55, offers several suggestions in regard to the use of program material. You may need to make adaptations. During May we will be thinking of our Japanese friends. Make the program live in the hearts of the children in your department.

Program for Primary Department Theme—"Our Friends at Play."

Aim—To create in our children an interest in their brothers and sisters across the waters by showing the likenesses of each in play and helpfulness to others.

Pre-session work—Show pictures of the Play Days of Japan:

- Boys' Festival
- Feast of the Dolls
- Cherry Blossom Day

If possible, have on display a Japanese kite and a Japanese doll.

Call to worship—Play softly any suitable piece.

Song—"This Is God's House." (No. 8, *Songs for Little Folks*.)

Prayer—Prayer song by the children. "Father We Thank Thee for the Night." (No. 2, *Songs for Little People*.)

Introduction to morning theme—Show again pictures that were shown during pre-session period. Tell the children some interesting incident of each. (March, 1928, *King's Builders* has much good material for this.) One beautiful thought expressed by an American child while visiting Japan is worth using, "I was thinking that God must like it that the Japanese people love the cherry and plum blossoms he made so much that they take a whole day off from their work to go and see the groves. It is really a 'Thank-You-God-Day,' like our own Thanksgiving, but they don't know it yet because just a few of them have heard all about God making the world and everything lovely in it."

Song—"The World's Children for Jesus."

Informal conversation—Lead the children into a free discussion on the following points: (See "At Play in Japan," March, 1928, *King's Builders*):

1. How are children of other lands like us?
2. What games do you like to play?
3. Do you suppose that the Japanese children play just as you do?
4. Show how many of their games with different names are very similar to ours.
5. What do we do when children quarrel over games to be played or over who is to be it? Show how the Japanese children use Jan-kam-po as we do Eenie, Meenie, Minie, Mo.

Song—Teach chorus of "Jesus Loves Me" in Japanese.

"Wägä shü Yesü,
Waga shu Yesu,

Waga shu Yesu,
Wäre wō äi sū

e sound of ä
i sound of e.

Story period—Our story of the morning is about little Japanese boys and girls who enjoy just the things that we have been talking about. In the midst of their play, they find that there are other things that will make them happy besides play. See if you can tell what it was after you hear the story.

Story—*Kindergarten Helpers*.

After the story bring out the idea from the children that our play must never let us forget those less fortunate than ourselves.

Offering service—(Arranged by superintendent.)

Class period—

Kindergarten Helpers

By GRETCHEN GARST

THE group of smallest children in the kindergarten had just started in April because that is the first of the school year in Japan. They knew all the interesting corners—the sand box where they could make rivers and mountains; the big blocks that the older children used for building houses; the slide; and all the yard outdoors with swings and a see-saw. They had lots of fun in kindergarten. Each day the teacher talked with them about the many helpers who came to their homes. The postman comes there just as he does here. There are milk men but the children do not use as much milk in Japan as we do here. Can you imagine a fish man bringing a little shop to the back door so that your mother could choose the fish she wanted to use? Or a vegetable man with vegetables in baskets hanging from a pole

over his shoulders? Such helpers come to almost every home in Japan.

Then there was a day when the teacher told the children a story.

"Once there was a father and a mother and two little girls. The father worked as hard as he could but couldn't make enough to take good care of his family. When a baby boy came to live with them they were glad to have him but couldn't take good care of him. Finally, the father took sick and died. The mother didn't have any relatives to help her. She was not strong enough to take care of the children and work, too. The city had some shacks for poor people, so she and her three children lived in one, and the city gave her some rice each week, and a little money. 'Do you think,' said the teacher, 'that we could help these little friends who are having such a hard, lonely time? Does



Over we go!
Kindergartners at play, Takinogawa, Tokyo, Japan

your mother have some clothes that are too small for you to wear? They might fit the baby."

"My mother has some of Big Sister's dresses that I can't wear because I'm a boy," said one.

"I have cookies every day. I could save them," said another.

"That will help," said the teacher. "Is there something we can all do together? How many of you have pennies to spend?"

"Almost all of the children held up their hands.

"One time in this kindergarten," said the teacher, "we hung this box on the wall. You see this hole, don't you? The children brought their money and put it in this box until we had enough to go to market and buy some food. Then we took it to some lonely people who were in trouble."



On the slide
Just as happy at play as American children

"Let us do that, too," said one of the children.

"When several days had passed, they opened the box and counted the money. There was one yen and fifty-three sen. Their money was Japanese, you see. My, the children were happy! They formed in line, two and two, with the teacher leading. The streets were very narrow, and there were no sidewalks, so they had to watch carefully. They bought some beans and some rice and some dried fish that Japanese people like in their soup. The shop woman did the things up in separate bundles and the children took turns carrying them.

"You remember the three little children and their mother lived in a very small house. All the kindergarten class couldn't go, so just two went with the teacher to tell the mother about this group of helpers who were thinking of her little family.

"The mother, with the baby tied on her back, came to the door. She asked them to come in. The two little girls sat close to their mother as if they were afraid. The teacher told them that there was a whole group of children at the kindergarten who had been thinking of her and her family every day. Today they brought some little gifts, the most that they could with the children's own money.

"The mother bowed low when she took the bundles, and said 'Thank you,' over and over again.

"The kindergarten children had never seen such a wretched little shack. There was just one room with a bare floor, except in one corner where they spread their beds at night. This was May and it was warm, but how cold it must be in winter!"

"The next day, they told all the friends in kindergarten about their errand of helpfulness. And the next day, what do you think? While the kindergarten children were playing before their lunch period, the mother came, with the baby on her back, to thank them all again."

To the Junior Superintendent or Teacher

For suggestions in regard to the use of this program material see page 55, January "World Call." The May program features Japan. Use the material offered, making such adaptations as you deem wise. Your best in behalf of the Juniors will yield rich fruitage.

Program for the Junior Department

Theme—"Showing Friendship."

Aim—To create a desire to share in the common interests of children everywhere, particularly of the boys and girls of Japan.

Prelude—(Play softly to create a spirit of reverence—"The Lord is in His Holy Temple"—The Junior Hymnal.

Call to worship—

Leader—Make a joyful noise unto the Lord, all ye lands.

All—Serve the Lord with gladness: come before his presence with singing.

Leader—Know ye that the Lord he is God.

Hymn—"In Christ There Is No East or West"—The Junior Hymnal—No. 91.

Hymn prayer—Read first verse of No. 59—The Junior Hymnal—"Savior, I Would Live For Thee." (To be read reverently as a prayer.)

Scripture—Micah 4:1-5.

Story—By Little Miss Carver.

Prayer—(By superintendent, of thankfulness for opportunities to prove our friendships for people of other countries.)

Offering service—

Hymn—The Junior Hymnal—No. 58. "Give as the Lord Hath Prospered Thee."

(At the close of the hymn, monitors come forward to receive the collection plates. Piano continues softly.)

Prayer—First verse of No. 63—The Junior Hymnal—read as a prayer. Sing second verse.

Class period—

By Little Miss Carver

By VIVIAN ATEN LONG

"WE'RE gonna send a Fren-ship doll to Japan we are," announced Nasturtium Jenkins to her chum, Lizabelle Bowles, running down the plank walk to meet the other girl one morning. They put their arms about one another and walked slowly toward the one-story frame building where

their teacher, Miss Jimpsey Barlow, taught the first four grades of the George Carver School, and Professor Garfield Peters, the principal, taught the four upper ones.

"How come you know so much about it?" Lizabelle wanted to know.

"Teacher done read us a letter yesta-

ay while you-all was absent. The folks that has the Fed'ral Council of Churches all over the country, they're gettin' it p. An' our primary grades can sen' ne doll with a big shipload what's goin' rom America pretty soon, an' some Japan ids across the ocean will get it, an' then maybe they'll write us a letter about it, an' we can answer it, an'-an'—." She uggd Lizabelle tight in her excitement.

"Where's we all goin' get that doll, Nasturtium?"

"Oh, teacher says maybe each of us an get a penny to bring, an' that'll pay or it, an' then she'll bring some goods an' help us dress it. Come on, there's he bell."

They ran to line, hand in hand. Nasturtium's tight braids danced with every movement of her thin body, but Lizabelle's hair was carefully bobbed, and had a perky red ribbon on the side. She was slump, and nearly always smiling.

There was much excitement during the next ten days. Most of the children had supposed the doll would be of the conventional smiling, golden-haired, pink-and-white type, with a dress of white organdie, or of pink silk maybe. They could just see how that doll would look. They finally talked it over in the classroom. Miss Barlow was hesitating. She had had an entirely different idea in mind. Then she caught Lizabelle's eye. Lizabelle was timid, but when she caught an idea, she did not easily give it up.

"Yes, Lizabelle," smiled her teacher, encouragingly. She was of lighter color than most of the children, and always dressed so neatly. Her hair, too, was bobbed neatly, straightened out carefully, and then marcelled. Her manner was modest, and she was almost never cross. And oh, how she could sing! Lizabelle adored her.

"I was thinkin'," stammered the little girl, her red bow quivering in her



Observing Japanese Doll Festival at Japanese Christian Institute, Los Angeles. Some of the American dolls ready for their journey to Japan

excitement, "if it's goin' to be from us colored children it ought to be dark like us. Then they'll know it came from us sure 'nough. If I had a dolly, I'd like it bes' if it looked like me. An' I's seen Japan 'dollies, an' they're like the little girls that plays with 'em, I bet."

Miss Jimpsy looked around the room. Some nodded their heads; large eyes glistening; others looked dubious.

"Well, children, that's exactly what I had been thinking," she told them. Then she went on to tell just how she would dress little Miss Carver, as her name of course ought to be, going to carry World Friendship from the George Carver School—and—

Enthusiasm waxed high. It was just the thing. Pennies began to pour in.

Little Miss Carver was ready at last. Chocolate-colored, red-tipped, gravely smiling, with smooth brown head and supple limbs, they had given her a dainty pongee dress with trimmings of dull red, and had made her scarlet shoes and cape and bonnet and dainty undies, until she looked like a dusky princess, a perfect representative of the foster parents who had so lovingly prepared her for her sea journey. Sighs, half of contentment, half of envy, accompanied her packing away and the writing of the note which sped her to the almond-eyed children so far away.

One morning in early May, Miss Jimpsy waved a letter mysteriously at the assembled classes.

"Guess what?" she prompted.

"Letter from Japan!" they shrieked in unison, forgetting deportment.

A finger on her lips, Miss Jimpsy opened the bulky envelope of thin, parchmenty paper with the foreign stamp, which had been addressed first to "Mr. Dr. Luther Gulick" at New York City, and sent on to the children of George Carver School. She handed it smilingly to Lizabelle, who was nearest to her.

Lizabelle, turning it over and over in

her pink-palmed hands, registered disappointment in every feature.

"This ain' no letter, Miss Jimpsy," she insisted. "It's jes' a picture. No—it's a—Lan', I don't know *what* it is."

And indeed, it looked more like "chicken tracks in the mud," as Johnson Travis said, looking over her shoulder, than anything else. The others were all on their feet by this time, trying to see, too.

Miss Jimpsy liked to tease, sometimes.

"Well, maybe this will explain it," she said, taking another letter from the envelope.

And sure enough, there was a neatly typewritten sheet in English, which Miss Jimpsy explained was a translation, but with heading and signature of Japanese characters, which read like this:

Dear American Friends: We very much appreciate the presence of your "Doll Messenger of Friendship" in our school, which the department of education was kind enough to send to us. We also heartily appreciate the message the doll has brought to us—the message of good will and friendship. We have the pleasure to say how happy and grateful we are at welcoming your nice and attractive doll. You may be sure that the doll will be our guest on our Festival Day of Dolls, the third of March and be a permanent member of the doll family of our school. We assure you that we shall take every possible care of her so that she may not feel homesick.

—The children of the Shima Primary School, Gamogun, Shigaken, Japan.

"But there's something else," she told them, when the buzzing had subsided a little. And there were photographs then, not only of the school which had received the dolly, but of a group of the children, and last of all, one little girl in a primary grade, hugging to her heart their own messenger, little Miss Carver, true to



Fish Festival

Annual festival for boys as the doll festival is for girls

every detail; there could be no mistaking her.

Last but not least, and as a final surprise, there was an additional package with the letter, containing enough scenic Japanese postcards to go clear around, cherry blossoms and all.

"What do we think of world-friendship now, children?" asked their pretty, flushed teacher.

Johnson Travis jumped up, like he had seen the big boys do, at match-games, and waved his arms.

"What's matter with Worl' Frenship?" he wanted to know.

"It's all right!" yelled the primary grades, to a child.

"What's all right?" demanded Johnson, waving his arms again.

"Worl' Frenship!" screamed the children, till Mr. Peters, the principal, came peeping in at the door to see what in the world had happened to the primary room.

But he, too, smiled, when he understood.

To the Superintendent of Intermediates or Seniors

On page 57 of the January "World Call" you will find several suggestions to guide you in the use of this program material. The May program features Japan. The remarks in parentheses after the word "Leader" are merely suggested thoughts to be used at the discretion of the leader.

Program for Senior and Intermediate Departments or for the General Assembly

Theme—Deepening our respect for our Japanese "Comrades of the Cross."

Aim—To help the group to look upon the Japanese with greater respect and to create a desire to know more about them.

Prelude—(Instrumental) "Orientale"—Ceasar Cui.

Call to worship—(If mimeographed

copies of the program are not in the hands of the group write the "Call to Worship" on the blackboard.)

Leader—It is a good thing to give thanks unto the Lord

And to sing praises unto thy name, O Most High!

To show forth thy loving kindness in the morning

And thy faithfulness every night.

Assembly—Serve the Lord with gladness;

Come before his presence with thanksgiving.

Hymn—"Lord, Thy Glory Fills the Heavens!" (No. 207—*American Church and Church School Hymnal*).

Invocation—(Short prayer invoking God's presence in and his blessing upon the work of the day.)

Leader: Statement of theme—(Because our nation has sent missionaries to so many other nations of the world we are inclined to believe that we have all that is worth while to give. We do give the greatest thing in the world, the knowledge of the love of Jesus Christ. But our missionaries find that the people to whom they take the gospel can teach us many things. Today we are to learn a

great truth from Japan that will deepen our respect for the Japanese.)

Scripture—Romans 12:3-8.

Instrumental number—"A Song of the East"—Cyril Scott.

Leader—(I have asked Miss — play "A Song of the East" for us. The composer, Cyril Scott, has caught the spirit of the Orient and by listening carefully we can get into his mood and carried in spirit to the beautiful country of Japan where we shall hear a story told by Mrs. Sugimoto in her interesting book called *A Daughter of the Samurai*.

Story—"A Rope of Ashes." (Retold from *A Daughter of the Samurai*.)

Prayer—(Using the theme.)

Offering—(Play, "Give of Your Best to the Master.")

Leader—(While we are singing the hymn the ushers will wait upon us for our offering. As we give our gifts of money may we realize they are being used in part to continue giving the gospel to the Japanese. May we want to give the Japanese our best because we know that they are worthy of the best.)

Hymn—"Give of Your Best to the Master."

Class period—

A Rope of Ashes

By GRETCHEN GARST

ONE important part of building Christian character is the choice of materials. We may choose selfish pleasure that looks most alluring. We may choose serious tasks that cost in their performance. We may choose ways that lead far from our parents and family, or we may progress with

them, under their guidance and help. When youth and age develop real friendship, there is an exchange of the best in each that brings much of mutual pleasure and helpfulness. If we are still in the youth class, we want to have friends with white hair who can tell us of experiences long past that will inspire us to earnest endeavor. If we are among the older people, we can join with youth in spirit, sharing the forward look of those who still have the larger part of life to live. We remember the Bible stories that we have known from childhood that tell of "mantles handed down" as in the case of Elijah and Elisha.

Madame Sugimoto, in her book, *A Daughter of the Samurai*, tells a story of Old Japan that is suggestive for us. Here it is:

"How my mind went back to Ishi and her mother-love story which tells of a time long, long ago, when there lived at the foot of this mountain a poor farmer and his aged, widowed mother. They owned a bit of land which supplied them with food and their humble lives were peaceful and happy.

"At that time Shinano was governed by a despotic ruler who, though a brave warrior, had a great and cowardly shrinking from anything suggestive of fading health and strength. This caused him to send out a cruel proclamation. The entire province was given strict orders immediately to put to death all aged people.

"Those were barbarous days, and the custom of abandoning old people to die



Representing tea time in Japan

Phyllis Neayden, teacher in beginner's department, University Church, Des Moines, in Japanese costume, and Gretchen Garst, returned missionary from Japan, who will receive her degree at Drake in June

as not uncommon. However, it was not law, and many of the helpless old lived as long as nature allowed in comfortable and welcome homes. The poor farmer loved his aged mother with tender reverence, and the order filled his heart with sorrow. But no one ever thought a second time about obeying the mandate of a daimio, so with many deep and hopeless sighs the youth prepared for what at that time was considered the kindest mode of death.

"Just at sundown, when his day's work was ended, he took a quantity of the unwhitened rice which is the principal food of the poor, cooked and dried it, and drying it in a square of cloth he swung the bundle around his neck along with a gourd filled with cool, sweet water. Then he lifted his helpless mother to his back and started on his painful journey up the mountain.

"The road was long and steep. He plodded steadily on, the shadows growing deeper and deeper, until the moon, round and clear, rose above the mountain-top and peered pityingly through the branches upon the youth toiling onward, his head bent with weariness and his heart heavy with sorrow. The narrow road was crossed and recrossed by many paths made by hunters and woodcutters. In some places they mingled in a confused puzzle, but he gave no heed. One path or another, it mattered not. On he went, climbing blindly upward—ever upward—toward the high, bare summit of what is now known as Obatsuyama, the mountain of the 'Abandoning of the Aged.'

"The eyes of the old mother were not so dim but that they noted the reckless hastening from one path to another, and her loving heart grew anxious. Her son did not know the mountain's many paths, and his return might be one of danger, so she stretched forth her hand and snapping the twigs from the bushes as they



Dormitory wing Margaret K. Long Girls' School, Takinogawa, Tokyo, Japan, where young women are housed in a Christian atmosphere and trained in Christian service

passed, she quietly dropped a handful every few steps of the way, so as they climbed, the narrow path behind them was dotted at frequent intervals with tiny piles of twigs.

"At last the summit was reached. Weary and heartsick, the youth gently released his burden and silently prepared a place of comfort, as his last duty to the loved one. Gathering fallen pine needles he made a soft cushion, and tenderly lifting his old mother thereon, he wrapped her padded coat more closely about the stooping shoulders and with tearful eyes and an aching heart said farewell.

"The trembling mother voice was full of unselfish love as she gave her last injunction.

"Let not thine eyes be blind, my son. The mountain road is full of danger. Look carefully and follow the path which holds the piles of twigs. They will guide thee to the familiar way farther down."

"The son's surprised eyes looked back over the path, then at the poor old shriveled hands all scratched and soiled by their work of love. His heart smote him and, bowing to the ground, he cried aloud:

"Oh, Honorable Mother, thy kindness thrusts my heart! I will not leave thee. Together we will follow the path of twigs, and together we will die!"

"Once more he shouldered his burden (how light it seemed now!) and hastened down the path, through the shadows and the moonlight, to the little hut in the valley.

"Beneath the kitchen floor was a walled closet for food, which was covered over and hidden from view. There the son hid his mother, supplying her with everything needful and continually watching and fearing.

"Time passed and he was beginning to feel safe, when again the despot sent forth heralds bearing an unreasonable and useless order; seemingly as a boast of his

power. His demand was that his subjects should present him with a rope of ashes. The entire province trembled with dread. The order must be obeyed; yet who in all Shinano could make a rope of ashes?

"One night, in great distress, the son whispered the news to his hidden mother. "'Wait!' she said, 'I will think.'"

"On the second day she told him what to do.

"Make a rope of twisted straw,' she said, 'then stretch it upon a row of flat stones and burn it there on a windless night.'

"He called the people together and did as she said, and when the blaze had died, behold, upon the stones, with every twist and fibre showing perfect, lay a rope of whitened ashes.

"The daimio was pleased at the wit of the youth, and praised him greatly, but demanded to know where he had obtained his wisdom.

"Alas! Alas!' cried the farmer, 'the truth must be told!' and with many deep bows he related his story.

"The daimio listened, then meditated in silence. Finally he lifted his head.

"Shinano needs more than the strength of youth,' he said gravely. 'Ah, that I should have forgotten the well-known saying, 'With the crown of snow, there cometh wisdom!'"

"That very hour the cruel law was abolished, and the custom drifted into so far a past that only the legend remains." —From *A Daughter of the Samurai*, by Etsu Inagaki Sugimoto.



The every-day task of the Japanese big (?) sister

To the Superintendent of Young People or Adults

In January "World Call," page 59, will be found a series of helpful suggestions in regard to the use of this program material. During May we will be thinking of our Japanese friends. Be sure to assign the talk or story in advance to some one who will state these facts clearly and with feeling. The responsive reading may be written on the blackboard or may be distributed on strips of paper, or, instead of

being read responsively an individual may read it. Give to the preparation of this program your sincere and best effort.

Program for Use in the Young People's or Adult Department

Theme—Manifesting Christian Courage.

Aim—To make way for an enlarging missionary ideal in the hearts of all in the group and especially in relation to the people of Japan.

Prelude—"If With All Your Hearts" (Elijah) F. Mendelssohn, or the hymn, "Lord, Speak to Me."

Call to Worship—

Come, we who love the Lord
And let our joys be known;
Join in a song of sweet accord,
And thus surround the throne.

—Issac Watts.

Hymn—"Jesus Calls us O'er the Tumult" (No. 152—*American Church and Church School Hymnal*).

Responsive Scripture reading—

Leader—Choose you this day whom ye will serve.

Assembly—Jehovah, our God will we

serve and unto his voice will we hearken.

Leader—Watch ye, stand fast in the faith, quit you like men, be strong.

Assembly—For God gave us not a spirit of fearfulness but of power and love and discipline.

Prayer—(A brief prayer of invocation and thanksgiving.)

Hymn—"Lead On, O King Eternal" (No. 246—*American Church and Church School Hymnal*.)

Talk—The Courage of Tatsuji.

Period of intercession—(Suggest several vital topics for prayer while all heads are bowed, pausing between these topics for silent prayer. Close with brief prayer by leader.)

Hymn of response—"Lord, Speak to Me That I May Speak" (First stanza).

Hymn—"Take My Life and Let It Be" (No. 168—*American Church and Church School Hymnal*).

Offering—(Take time to receive offering in the spirit of worship.)

Class period—

many things. I saw my missionary mother's face. I resolved to tell the truth no matter if it meant death."

"Are you English?" inquired the giant, using the English language.

"No."

"Are you American?"

"No."

"What are you, then?"

"I am Japanese."

"If you are friend of Germany you may go free. Are you friend or enemy?" He held his knife against my breast.

"I am enemy; I am Japanese," and I shut my eyes. He shook me, I opened my eyes. He looked fiercely at me.

"Is that the truth? Why are you enemy?"

"Yes, I am Christian. I am loyal to my country."

He laughed, he kicked me and let me go.

Before he went into the war Tatsuji had sent money home to educate his sister, whose death while he was in the war caused him much sorrow. He had hoped she, at least, would welcome him home though he knew there would be no welcome from the others. Old Japan was stoical. He also helped a younger brother. But from the time he left the door of his old home until her death nearly fifteen years later, there was not one word from his mother, who survived the father many years.

After the war he came to America to learn the automobile business, being very weary of the sea. After that he set up a repair shop in the southern island. When his work was going good he suddenly appeared at the mission in Osaka. "I've come for a Christian wife," he announced. Ensued then, in due time, a real love match between him and our youngest kindergarten teacher. A Christian wedding followed and the setting up of one more Christian Japanese home.

In order to get his legal marriage papers it was necessary for him to go up North to his old home. Of all his family only one old aunt remained and her son. "Tatsuji," she said, "your God has avenged you of the cruelty of your family when you became a Christian. They divided your inheritance (about \$2,000) between them. Except your oldest brother, who used your money to keep your mother with him, all the rest have either died in poverty or, because of sin, have had to leave their native state. Your God has prospered you because you have been true through great sorrow and hardship."

"Do you believe my God, Auntie?"

"Yes, my son, and so does your cousin, and we have been spared to welcome you home. It is a happy day for us."

And Tatsuji had gone to his village not knowing that one soul there would know or recognize or welcome him. "What cared I for inheritance when I found love?" he said, "God is good to me."

The Courage of Tatsuji

By MAUDE W. MADDEN

IN A BOOK called *In the Land of the Cherry Blossom* is a sketch of a middle school (Junior) Japanese boy which I will briefly review in order to add a romantic sequel to it.

Tatsuji was about fifteen when he first came to the mission Sunday school. Eager to learn English as well as more of the Bible, he came to the missionary's home during the week. His family lived in a village about twenty miles away. He became the Sunday school secretary, although not yet baptized. When he wanted to be baptized the missionary said, "You must get the consent of your parents."

It was just before Christmas. He had never seen Christmas and was eager to know all about it. He walked home through the snow to ask his parents' consent to his baptism. The result was he was forbidden ever to enter the Christian church again. However, because he must have English in order to pass into the high school he was allowed to visit the missionary. It was a bitter blow to give up the Sunday school work which he loved. It was bitter, too, to have to sacrifice seeing Christmas; he had hoped to be on the program. In February an older brother came to the city to see if the family's injunctions were being obeyed. They were.

By March Tatsuji could stand it no longer. He again tramped the twenty miles home to ask consent once more to his baptism. Finally the family said, "O, what a nuisance you are! Go and be baptized if you want to, but return home immediately afterward." This was late Saturday night. Sunday morning

Tatsuji was in Sunday school. After church he and two others were baptized in the Hirose River.

He spent the night with the missionaries. Monday he went home according to his promise. We all presumed he would be back for school immediately.

Months passed. No one heard from him. Then the missionary received a soiled letter written in a boy's broken English. Because he had chosen to be a Christian his family would have no more of him. Hoping he would repent they had sent him to work in the coal mines in the northern island. Pray that he be faithful.

The next letter, perhaps a year later, he was a sailor on the coal barges plying the coasts of Japan. After that he was on a ship going to Europe. Always there was the assurance that Christ was with him. Always was the word, "I am the only Christian on my ship. Why does no one come to tell the sailors of Christ?" Once he baptized a sailor whom he had taught. He had asked if he might do this since there was no one else.

When the World War broke out he was second engineer on a ship then docked in London. As engineer he went through the whole of the way. He changed his ship after America went into the war so that if possible he might be on the one that carried his missionary's son over to France. This was not to be. But once his ship was in German hands. Death stared him in the face. He said, "When the German, who was a giant beside a little Jap like me, grabbed me I thought

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

May 6. Greatness Through Service

A small group of the very best Moslem boys of the American University ofairo were selected by the men of the faculty to go into nearby mud villages and minister to the people. Now the two most outstanding characteristics of a mud village are its filth and the eye diseases of its people. A member of the faculty took this selected group of students to one of the villages after they had been instructed in what they were to do and say. When they reached the village the proud Moslem boy took one look at the filth and disease and said to his teacher, "Sir, they are nothing but cattle. They do not understand. Why do we bother with them?" But after much persecution he and the others began talking with the villagers and gathered groups around them. Later when they were returning to the university they were full of enthusiasm and joy in service. One of the group was a high class Moslem from Mecca and a direct descendant of Mohammed. He said, "I have heard many times at the university that the way to be happy is to do something for some one else. I never understood what it meant before. Today for the first time I have done something for some one else and I am very happy." And so Mohammedan students are learning what it means to minister to others.

May 13. Jesus Enters Jerusalem.

Shobha, a little girl of India, was married when she was five. By the time she was twenty her husband and her two children were dead and dark days had come for her. She was treated cruelly and after three years of widowhood she was sent on a pilgrimage. Two relatives of her dead husband went with her and she intended was to get rid of her in some way or other. After many bitter experiences, much suffering and great difficulties she reached the Christian Hospital at Damoh. After three months in the Damoh Hospital and eight months in the Women's Home in Kulpahar she wanted to become a Christian and was baptized. And so Jesus entered her heart as king and her years of sadness and bitterness were ended. For several years she served as assistant matron of the home and was then happily married. Condensed from story told by Dr. Fleming.)

Seven days journey in the interior of Africa lies a village in which a group of evangelists preached one day, but only one man heeded the message, and he was so wicked that even today men tell of his evil and vile deeds. Jesus came into his life. Even his features were moulded by the words of the Master. To talk with him was to glow again with the apostolic spirit or to wander into the holiness of Holies. He became very ill

and was taken home to die. But even in his suffering and the sneering of his friends he found joy. His life had been cleansed. The King had entered. He was filled with glory.—*My Children of the Forest.*

May 20. Jesus Teaching in the Temple.

"He taught them as one having authority" and how well His teaching endures! North African countries were once the centers of Christianity with such leaders as Augustine, Origen, Tertullian. "But Islam swept across the region like a desert simoon and withered the garden of God." Yet today among several North African tribes may be found certain Christian customs which have endured through twelve centuries of Mohammedanism. Many women refuse to wear the veil. The Sabbath is kept as a day of feasting. The mark of the cross is tattooed on the foreheads of many people. One boy was asked the meaning of the cross on his forehead and he answered, "Jesus." Certain groups keep December twenty-fifth as a feast called "The Birth." Thus many customs in their daily life are preserved from their Christian ancestors.

"Taught with authority," saying, "Love thy neighbor as thyself." An oriental girl was addressing a group of American people on the subject of international relationships. She said that international friendship was like the Kingdom of God and must be built into the heart of each one of us. In part she said, "Jesus said, 'Love thy neighbor as thyself.' To gain that great thing, world friendship, we have to start with our neighbors. We pray for international friendship not seeing that our prayers must be put into practice. In our way of dealing with people of other

nationalities and races are we going to remember our prayers? The important part in every prayer we ask is to put our desires into everyday life."—*New Paths for Old Purposes.*

May 27. The Wicked Husbandmen.

Father José was a young priest of Brazil and a gay, sporting man. Asked to preach a sermon on St. Anthony he tried to find something in the Bible about him and thus became greatly interested in the Bible. He began to preach Bible truths. The Bishop objected and proclaimed him insane. And so Father José set out on foot to spread the truths of the Bible. Protestant missionaries ordained him and helped him. His efforts were unceasing as he went up and down Brazil preaching, teaching and living with the people whom he tried to help. He was stoned, driven out of villages, denied food. Doors were closed in his face. Finally he became ill and lay by the roadside unconscious until he was found by the commander of an ammunition factory who took him home with him. The commander became interested in his message and gave him the best of care till he died. Today thirty churches scattered over Brazil bear witness to his labors.—Adapted from *Looking Ahead with Latin America.*

(If the Temperance application is desired.) Probably the oldest temperance organization in America is found among a group of Indians and has been in continuous existence since 1830. The movement dated back thirty years earlier than 1830 when Handsome Lake, a Seneca Indian saw his own degradation from the liquor habit and set out with the zeal of a crusader to teach principles of temperance. The organization is called, "Six Nations Temperance League" and the pledge still used is, "I will use it nevermore. As long as I live, as long as the number of my days is, I will never use it again. I now stop."—*The American Indian on the New Trail.*

Brief Talks on Our Young People's Work

To meet a need in Sunday schools, men's brotherhood organizations and mid-week prayer services for material regarding the missionary, benevolent and educational work of the Disciples of Christ, these talks have been prepared. They are especially adapted to one-room Sunday schools, where the theme for the month may be developed week by week.

First Talk: Organization

ONE of the divisions of the religious and missionary education department of the United Society is that of the young people's work. At headquarters in St. Louis there are three national superintendents who look after the educational and promotional work among the young people of our churches—Cynthia Pearl Maus, Roy G. Ross, and Anna M. Clarke. These three leaders in conjunction with state and divisional workers all over the United States are planning constantly to provide the most effective methods and materials for the leaders of

young people and for the young people themselves. These national superintendents serve on the faculty of leadership training schools, giving courses in methods, organization and worship for young people's groups. They answer all correspondence regarding the work of the young people in the local church. They are ready to advise in regard to the correlation of programs and activities of the various groups of intermediates and young people that now meet and function separately. They are recognized as specialists in the leadership of youth and are at the service of the churches, in helping to solve any

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problems that arise, and suggest ways and means of gaining the interest and help of the young people. The talks for the next three periods will be on the many-sided work of the young people's department of the United Society.

Second Talk: Plans and Programs

Much time is given by our young people's leaders to the assembling of literature and workable projects for organized groups in the local church. The Christian Endeavor societies have been glad to avail themselves of the excellent Fourfold C. E. Library of loose-leaf pamphlets: "Monthly Service Suggestions for Intermediate, Senior, and Young People's Societies"; "Classified List of Plays and Pageants"; "Organizing a Young People's Society," with suggested constitution; "Committees and Their work"; "Training in Worship"; "Training Through Instruction"; "Training Through Recreation"; and "Training in Service." The missionary organizations for intermediates, seniors, and young people of the churches have been supplied with programs covering a full year of study of the various departments of our missionary and benevolent work, as related to the broader study theme of all communions. All the current missionary books have been urged for study groups and reading contests, and suggestions given for their use in connection with the year's program. In *WORLD CALL* each month the program outline for senior and intermediate Chris-

tian Endeavor societies is given, and excellent material for intermediate, senior, and young people's departments in the church school. For Christian Endeavor Day, the first Sunday in February, a special inspirational and educational program is arranged for all societies that will use it. Stewardship was the theme for the service last February, which took the form of a clever little dramatization. A publication called *Youth's Conference Call*, promoting the summer conferences, about which we shall talk another time, and also featuring the Fourfold Fidelity Program, is in its fourth year and has a subscription list of almost 3,000. This paper contains many suggestions for service in the local church and will be found helpful to all young people's organizations.

The material that has just been discussed may be secured by writing to the United Christian Missionary Society.

Third Talk: Summer Conferences and Youth Convention

The young people of our churches have felt the need of a more purposeful and vital program. They have contrasted the activities and interests of organizations not allied with the church, with the conventional program of the average church, and have seen the possibility of putting new life and purpose into the program of the church. They find no fault with Jesus as a leader, but they have wondered whether his ideals were guiding the social order of today and if not, why not? A

desire to discuss together the problem and opportunities of the Christian life brought about the first summer conference for young people seven years ago. Last year there were thirty-one conferences with 2,906 students enrolled and it is expected that this year there will be thirty-five conferences with an enrollment of over 3,000.

What do the young people get from these conferences? First, the fellowship with other Christian young people and the opportunity for self-expression and initiative. Second, the excellent courses that are offered under the best leadership that can be secured. Third, the change of environment and occupation. The conferences are held at vacation points, a rule, so that much time may be spent out of doors and the program include healthful and enjoyable recreational features. A list of the conference point will be found in this issue of *WORLD CALL*. Young people from all churches are invited. Information may be had upon request.

The Youth Convention

In conjunction with the International Convention of the Disciples of Christ at Memphis in 1926, the first Youth Convention was held. It was a recognized success in every way and a valuable factor in the year's program for young people. In preparation for the convention, groups of young people in all parts of the country were organized into study classes, taking up

or more of the themes that would be discussed at the convention. In many communities, mass meetings were held and representatives from these study groups presented the various subjects to an interested audience in which sat the judges. The young person whose address was considered the best was sent to the convention by the churches represented in the gathering. As this issue goes to press, young people in many churches are preparing for the Second Youth Convention to be held at Columbus April 19 to 21, the last three days of the International Convention. The theme "Social Adventures with Jesus" in Race Relations, Industrial Relations, National Relations, Church Relations—is being discussed frankly and seriously by hundreds of young people. It will be discussed, under the four heads, at the general sessions of the Youth Convention, and be presented before the combined audiences of both conventions at the last session. Such a discussion in this day will stimulate wholesome thought and result in better equipped leadership in the local church.

Fourth Talk: Interdenominational Cooperation

Young people like to do things together. They are together through high school and college and school clubs. They are together in all kinds of social activities without a thought of who is a Presbyterian or who a Baptist or which are members of the Christian Church. In the past, except in Christian Endeavor work, there has been little cooperation between the young people of the various communions. Some interesting things have happened in recent years: One, the superintendents of young people's work of the United Christian Missionary Society have served in the International Council of Religious Education where educational standards for young people in the church school have been worked out. Two, representatives of our Young people's work have served on the educational committee of the United Society of Christian Endeavor, which plans program materials for Christian Endeavor societies in all lands.

The Christian Quest Program for Youth, created by the committee on religious education of youth of the International Council, has completed a splendid series of leaflets which may be secured from the United Society. They are as follows: "The Qualities of an Effective Leader," "How a Leader Proceeds with a Group," "How to Study Individual Growth," "How a Leader Uses Organization," "Program Suggestions for Group Leaders."

Young people from churches of all communions will use this literature and profit by its suggestions. Many of our young people will go as delegates to the interdenominational conferences in various parts of the country and join in the classes in methods and mission study groups and life service discussions, and bring back to the local church a new vision of cooperative Christianity.

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A Reception and a Farewell

THE workers of the Ilocos Norte district together with the East Chapel group gave a welcome reception to Mrs. Alexander Adamson, mother of Miss Vera Adamson, at Adamson Hall. A very interesting program was rendered in which heartfelt appreciation was expressed for Miss Adamson and her long service here, and for Mrs. Adamson in that she and her husband have loved the Lord's work and the Filipino people so much that they have given not only money to build Adamson Hall, but a still more priceless possession—their only daughter to come here to live and work energetically with mind and hand for the Filipino people. Governor Samonte spoke in behalf of the province in appreciation of the splendid building that houses girls from every town, and also of the public work of Miss Adamson with the women's clubs, W.C.T.U. and other activities to which she always has lent a ready service. All are sorry to see them leave and we shall look forward with joy to the return of Miss Adamson.

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(Continued from page 39.)

and through efficient organization, the manifold phases of the work comprehended in the teachings and commission of Jesus, then how can we expect the religious world about us to give serious consideration to our plea for unity, however scriptural we may claim its terms to be? Why would our intelligent Christian brethren of the other churches think for a moment of giving up the efficient work they have been doing for the Master and turning to a so-called movement of unity which is itself involved in disorder and turmoil? What prospect will there be of virile, liberty-loving young people, committing their lives to the ministry or to missionary service, under conditions which subject their work to the constant peril of disruption? Are we not, in fact, already beginning to gather bitter fruit from the effect of these conditions upon our young people?

Of course, democracy requires time and patience for common understanding, but such confusion, reaction and unholy strife as have all too much characterized our movement for the past twenty-five years are unnecessary and not inherent in our movement or our splendid plea. They are plainly the work of the devil. By what means he has insinuated him-

self into the hearts of our people with his poison of intolerance, mock ecclesiasticism and denial of liberty of opinion I do not know. But surely in this great brotherhood there are enough brains, courage and the love of Christ to make a fair and impartial study of this serious situation with a view to finding and eliminating the cause or causes of our threatened disunion.

It is manifest that there are now several distinct parties in our brotherhood; yet no fundamental difference in doctrine. Agreeing, as they all do, upon the basic principles of the religion of Christ, and devoted, as they all are to our distinctive plea, there is no reason why they should not exercise the liberty of retaining their individual opinions upon the matters about which they differ, and yet stand together in unity upon the essentials of faith in Jesus, the Christ, as the Son of God, and obedience to his commands. Personally I would gladly lock arms with the most extreme of our fundamentalists and of our liberals in a forward march for the advancement of the Master's Kingdom; and I firmly believe that 95 per cent of our laymen, whatever their apparent party, would just as gladly do the same.

What a power for good would be the union of our own people! What a joy in the exercise of genuine, universal brotherly love in our own ranks! How

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blessed the relief from the criticism, re- crimination, and even malice, which have so often appeared! It seems inconceivable that any one with a spark of love for the Master or of loyalty to our people can feel differently about this.

This reunion of our churches, I firmly believe, is possible of accomplishment. The ground of this belief is that God wishes it and the laymen of the churches wish it. Whether this possibility becomes a reality depends upon the ministry. And whether the ministers accomplish it depends upon their ability and courage to withstand the opposition of those who do not at heart want unity upon their determination to cast out all bigotry, intolerance and selfishness, wherever they be; upon their willingness to grant the same liberty to others which they enjoy, not demanding adherence to their opinions as the price of peace. In short, it depends upon their acceptance in the spirit of Christ, of the principle announced by him and emphasized by the authors of our plea—the principle of unity with liberty.

How to go about the accomplishment of this result I would not assume to advise. The right method could only come from the combined wisdom and godliness of those who would undertake it; but, if I may be pardoned for a suggestion, I would say, speaking from the lifelong experience of a lawyer, that most troubles are imaginary; that most differences between men are due to mutual misunderstanding; that most men are honest, fair-minded and willing to do right when they know what is right; and that there are few controversies which

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cannot be adjusted satisfactorily if the interested parties, or their representatives, come to the conference table in the spirit of conciliation and with the will to agree. Our people, ministers and laymen, are certainly up to the average of humankind and would, I am sure, prove no exception to the observation just made.

Furthermore, since the division of our people affects the progress and success of the Christian service which our communion is seeking to do, and which is peculiarly within the jurisdiction of this convention, I think, if it were desired, it would be competent for the convention to appoint a Commission on Harmony to consider the whole subject thoroughly, prayerfully and impartially, with a view to ascertaining the causes of our unfortunate differences and determining the best way to settle them, to the end that we as a people—an army of a million and a half—may present a united front in a great campaign for the Master to demonstrate the practicability of his plan for a democracy of his church upon the basis of unity and liberty; or, in the event of failure to work out a satisfactory basis of harmony, that the commission report the causes of such failure and its recommendations as to future action. Of course the commission would be expected to invite to a conference or conferences those whom it considered representatives of the various branches or parties of our brotherhood, whether affiliated with the convention and its organized activities or not.

This may not be the best method of procedure, but for a religious body, which has assumed the peculiar and special obligation of trying to bring about Christian unity, not to make some effort to attain it within its own household, would seem to be both suicidal to its precious interests and deeply grievous to the Master.

There is no greater issue in the world today than that which we as a people have put forth—unity in the church of Christ. True, its realization seems a long way off; and yet the very fact that world conferences are held, such as the recent one at Lausanne, and that great historic churches, with age-old history and tradition behind them, are awaken-

ing to the importance of unity and the evil of divisions, gives good ground for hope. Certainly, then, it is an hour when those who have kept the vision of unity across the years should sanctify themselves anew to the task and put aside all hindrances to the manifestation of their own unity.

The Nineteenth Centenary Celebration of Pentecost is just ahead of us in the meeting of this convention two years hence. It is believed that nearly every congregation in the brotherhood will be represented at that wonderful gathering, probably in Washington City. If it fitly represents the first Pentecost, it will be heart-melting in the outpouring of brotherly love! How glorious for the church, for the Master, for ourselves, for our children, if we go up to it a united people! We can do this! We must do it!

But I repeat that for this the church looks to its ministry. Each of you is to your congregation not only beloved friend and trusted adviser, but also, in spiritual things, leader, with all the weight and power that position brings. There is probably not a congregation in the brotherhood which in this matter would not follow its minister, if he be honest, earnest and tactful. May God help each of you to realize the gravity of this responsibility!

May I, in conclusion, say a word to our ministers about another matter in which the laymen are more interested than one may think? It is the spiritual in our religion, which in the last analysis must continue to be the foundation of the whole structure.

In connection with this, I wish to remind every minister, who is a pastor, of those two or three precious hours a week when his flock comes together from their labors and trials and sordid contacts with the world, the flesh and the devil, and he exercises the supreme privilege and responsibility of feeding them. As one of these, and truly expressing, I think, the views of laymen generally, may I not suggest that they do not wish merely to be entertained; that they do not want the husks of history or biography, of science or art, of literature or oratory? What they crave is spiritual food to touch the innermost recesses of their hearts and renew the springs of spiritual

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What Shall the Answer Be

JUST a sample of the requests that come daily to the department of benevolence, asking for admission to one of our six Homes for the Aged:

Mrs. A.—Age 75, Christian over fifty years. Partially paralyzed and needs assistance to walk. No relatives with whom she can live. Daughter dead and son-in-law, after spending what little she had, put her in the infirmary.

Mrs. B.—Widow of pioneer minister. Mentally sound and in good physical condition at 85 years of age. Being boarded in a county tuberculosis hospital but will have to go to the poorhouse if arrangement cannot be made to send her to one of our homes.

Mrs. C.—Eighty-five years old and a Christian for seventy-one years. Only son a drunkard. A single daughter who travels cannot provide her with a home.

Mr. and Mrs. D.—He 73 years of age and she a little younger. He is blind in one eye and neither is able to secure remunerative employment. Only son a cripple with wife and four children to support.

Miss E.—Age 82. No relatives able to give her a home and care.

Mrs. F.—Age 74. Son is weak mentally and has an invalid wife. Daughter has family of seven children, her husband a day laborer.

Mr. G.—Seventy-six years old and very feeble. Preached for nearly sixty years. Wife killed in a train accident. Has been compelled to go to a county infirmary. He craves companionship with his church people.

Hail, men of the future!
The world's real patriots ye!
Above the dead
I hear your tread
That sets the people free!
And I hear the fife, and I hear the drum,
I hear the shouting whenever you come,
And I see the glory in your face
Who march to save the race.
Justice shall be your weapon, and Truth
the bomb you hurl,
Flag of united nations the banner you unfurl

Hail, men of the present—do I hear your
answering cry?
"Here am I! Here am I!"

—ANGELA MORGAN.

The way to get over a small motive is to let it get lost in a big one.—GERALD STANLEY LEE: *Crowds*.

Church Erection Honor List

During the month of March five churches repaid their loans:

Billings, Montana,	\$10,000.00
Brownfield, Texas,	750.00
Forest Lake, Minn.,	2,000.00
Lethbridge, Alta., Canada,	2,500.00
Fulton, Kentucky,	2,500.00

The Christian Board of Publication is chartered as a brotherhood institution, and is so recognized by state and federal governments. Its affairs are administered by a board of thirteen trustees and its earnings can be used only in the interest of the Disciples of Christ.

Mr. R. A. Long's gift of \$404,307.95 for the establishment of this institution followed the action of three successive National Conventions, which recommended such a house as an essential factor in the growth of the brotherhood.

A house of this character deserves increasing support. Its only revenue comes from the small profit on its publications. It must, therefore, depend upon the friendship and patronage of its clientele for the business which will provide this revenue. In this respect it is like any business enterprise.

But in no other respect is it like an ordinary business concern. It has no liability for dividends to individuals. The profits on its transactions belong to the brotherhood. These amounts go either into plant improvement for better service or are distributed as dividends to go along with your own missionary and benevolent offerings.

Is it consistent to look on such an institution as simply a business enterprise, on a par with any commercial business, and not justified in expecting any particular consideration? Should it not, as one of the arms of service, be accorded preferential treatment in placing your Church and Sunday school business?

Christian Board of Publication
Saint Louis, Mo.

Receipts for Nine Months Ending March 31, 1928

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Churches	\$225,588.70	\$ 5,218.28*	\$13,040.02	\$ 1,961.09*
Sunday Schools	175,670.64	2,278.92	1,754.81	1,933.49*
Christian Endeavor Societies	6,869.15	2,035.73*	240.98	98.92
Woman's Missionary Societies	326,647.30	13,195.70	6,952.85	4,064.68
Circles	22,821.26	811.20	95.50	122.50*
Triangles	3,215.44	54.36	14.50	14.50
Children's Organizations	6,120.45	509.34	51.00	36.00
Individuals	26,393.10	2,749.87*	36,975.45	36,025.69*
Bequests	22,040.05	17,147.35	3,710.00	2,546.00
Men and Millions				
Interest (U. C. M. S.)	43,374.18	3,433.03*	3,711.18	3,669.31
Interest (Old Societies)	40,598.40	7,339.85		
Foreign Field Receipts	670.47	670.47		
Receipts from Old Societies	40,671.33	6,125.27	78,497.08	39,813.09*
Home Missionary Institutions	64,720.64	2,863.84		
Benevolent Institutions	57,819.23	11,239.57	3,470.23	461.26*
Annuities			145,059.37	92,534.84
WORLD CALL Subscriptions and Advertising	45,694.10	5,521.50*		
King's Builders	3,764.34	538.28*		
Christian Plea Subscriptions and Gifts	1,098.70	286.78		
Literature	28,595.58	1,523.23*		
Miscellaneous	27,886.19	4,528.00*	18,310.21	41,537.76*
	\$1,170,259.25	\$36,974.73	\$311,883.18	\$18,890.63*

Board of Education

Churches	\$66,955.77	\$13,068.96
Sunday Schools	90.97	351.60*
Individuals	50.00	1,205.75*
Endowment Crusades	7,233.93	2,713.19*
	\$74,330.67	\$8,798.42

*Decrease.

Sale of Maudaha Mission Property

WHEN S. G. Rothermel returned to India as an independent missionary last year the missionaries under the United Christian Missionary Society graciously allowed him to occupy the Maudaha mission property without rent. It has since been agreed to sell him this property for half of its appraised value-

tion and the following message has been received from India: "Mr. Rothermel has the amount for Maudaha in hand for payment. He insisted that the papers be made out from the Christian Woman's Board of Missions instead of from the United Christian Missionary, so Mr. Alexander had to wait until the Christian Woman's Board of Missions power of attorney came. It is now in hand and the transfer will soon be made."



The new church at Aguascalientes, Mexico

Since the dedication nine months ago, seventy have been baptized. The national convention, including all Evangelicals in Mexico, will meet in this church in July, the crowning event being the celebration of the Lord's Supper.

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The Last Page

YOUNG people are very human. The editors discovered that amazing fact in compiling this Youth-in-Industry Number. They may be idealists, but they are not yet saints. And they admit it themselves!

Their place in industry is such a peculiar one today that we felt justified in putting special emphasis upon it this year. They face situations their forefathers never anticipated. The fusion of the races in industry is solving and at the same time recreating some tremendous problems. The changing standards of living, the disappearance of the rural communities and the emergence of city cliff dwellers are factors calling for new treatment. And with women in industry, what is to become of the old fashioned home?

Young people see these problems and realize the solution is in their hands. And because they are idealists, they talk beautifully about them; yet some of them are honest enough to admit their idealism is splendid in theory but questionable in fact. They are a little afraid of their human limitations. One young man wrote to us, after being asked to write on the subject "Is There a White Collar Job for Me?"—"I can't write on that theme, for I know you want me to say I don't want one, but I really do! I am trying to follow Christian ideals, but down in my heart I'm afraid I feel very much as one of the two small boys who were astride a none-too-large hobby horse. Things eventually came to the point where one little rider said to the other, 'If one of us would get off I could ride better.'"

Old: Aren't young people happy?

Older: Yes, they are so happy they would have a good time thinking what a good time they would be having if they were having a good time.

Adam's 5,831st birthday was celebrated on October 28 by John P. Brady, who has erected on his estate in Baltimore a monument "To the memory of Adam, the First Man." He believes that Adam has never had a square deal, and his shaft commemorates not the first sinner, but the first man.

"Oh Dorothy, so naughty? And yet you prayed this morning to be made a good girl."

"I know, mamma, but I didn't mean right away."—*Boston Transcript*.

Fay E. Livengood of Damoh, India, writes that his young daughter, Cornelia, recently gave him a lesson on etiquette: "We were having our lunch under a tree beside the road. She had spilled some tomato on her bib and was taking it off with her spoon when she noticed



that I was watching her. She said, 'You know what polite, you no see dat.'"

MOTHERING

Matilda's busy mothering these days. She's no less regal, and her plummy tail Waves even more triumphantly, as one With banners marching.

She has kinder grown,
Much more approachable and folksy, and
When I approach the basket where she lies

With three adorable fat offspring, formed
In her own august image, save that each
One wears a white shirt-front—(which
makes me ask
Jocosely: "What price father, any-
way?")—

She graciously permits me to caress
And even lift one catling from the rest.
Confidingly, her amber eyes meet mine,
As if to say:

"We women understand!"

But soon she mews and wants her son
returned.

That done, she anxiously examines him
From head to toes, to satisfy herself
He's not been harmed in transit—
cuddles him

Possessively—her every action boasts,
"Never were babies beautiful as mine!"

How fortunate

It is for us that each of them believes
Hers are the finest children ever born!
Matilda knows it's true!

Her little world

Is bounded only by these kittens three.
Indeed, indeed—

We women understand!

—Mazie V. Caruthers in the *New York Times*.

First Movie Magnate—"We just got a wire that Lindbergh won't sign that starring contract we offered him." Second Cressus—"He won't, eh? Who does he think he is? Doesn't he know we're giving him a chance to make a name for himself?"

"I live in a little house
But the door can open wide—
I live in a little house
But the whole round world's outside!"

It is impossible
To bank time.
To sow tares and reap roses.
To sow jealousy and reap love.
To think wrong and live right.
To do wrong and get away with it.
To dance without paying the fiddler.
To act below par and maintain self-respect.

To be unfair and succeed for any length of time.

To make decisions tomorrow; they must be made now.

To cheat the universe. "For value received," still stands.

To carry hatred in the heart without reflecting it in the face.

To live without growing older, although there is no need of growing "old."

—*The Baptist*.

Countee Cullen, the young Negro poet, has written a discerning bit of verse entitled "Scandal and Gossip."

Scandal is a stately lady,
Whispers when she talks;
Waves of innuendo
Ripple where she walks;

Speaking with a lifted shoulder,
Flicker of a lash,
Scorning words as dangerous,
She is never rash.

Gossip is a giddy girl
Running here and there,
Showing all the neighborhood
What she has to wear.

Gossip babbles like a brook,
Rages like a flood,
Chews her placid hearsays
As a cow her cud.

Scandal hobnobs with the rich
Over purple wine;
Gossip has the vagabonds
In to chat and dine.

Scandal never visits us;
We are far too poor;
Gossip never missed a day
Knocking at our door.

It is springtime and weddings and rumors of weddings are flying about with an encouraging contagion. To the wag-gish Compiler-of-the-Last-Page, a bit of consolation comes in the story of a new bride who was examining her friend's apartment. "Well," she said, "I wish we could afford a place like this."

"Yes," said her bachelor-girl friend, "you married girls may have better halves, but we usually have better quarters."